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# CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



**Preparing Graduates for Responsible Living  
Religion in Liberal Arts Education  
Christian Higher Education in 1947  
Problems—Officers—Reports**

**VOL. XXX, No. 1**

**MARCH, 1947**

**NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION**

R v. 30 1947  
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# Christian Education

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### SPECIAL NOTICE

This volume starts its first issue in March rather than in September, as has been the custom for many years. As announced in December, 1946, the cost of this journal is now \$2.00 per annum for the four issues. Special rates will be allowed in group orders to one address. Details will be announced in the next issue.

# Christian Education

Vol. XXX

March, 1947

No. 1

## To Our Secretary\*

THE Commission on Christian Higher Education of the Association of American Colleges desires to express its appreciation and its sense of indebtedness to Dr. Gould Wickey for his very loyal and efficient service to the cause of Christian Higher Education for the past twelve years, during which he served first as Secretary of the National Conference of Church-Related Colleges, and later, of the Commission on Christian Higher Education.

Throughout this entire period, Dr. Wickey has served as the Editor of *Christian Education*, a journal which has become the outstanding publication in this field. His genuine interest in this great cause of Christian Education, his ability, his insight, his foresight, and his fine spirit have qualified him for this position of leadership in which he excelled. Dr. Wickey long will be remembered for his untiring efforts in maintaining high standards in the programs of the Annual Meetings of the Commission.

We rejoice that Dr. Wickey, though he is retiring as Secretary of the Commission on Christian Higher Education, will continue to devote his efforts to the cause of Christian Education for his own denomination. We desire to express our debt to him and our hope that his challenging philosophy and Christian idealism will be continued in behalf of the Church and education. He has rendered for us a sacrificial service, and he carries to his work our best wishes and our affectionate regard.

On Behalf of the Commission:

CHAS. E. DIEHL

A. C. BAUGHER

January 1947.

\* This statement is published by request.

Officers of the National Protestant Council on  
Higher Education for the Year 1947



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# Religion in Liberal Arts Education\*

BY THE REVEREND GEORGE W. BUTTRICK

MR. PRESIDENT, Archbishop Cushing, members and friends of this Conference: You do me honor, and I do not deserve it. Few groups play a more creative rôle in our American life than you and other leaders of the Liberal Arts Colleges; and here am I, wearing no such dignities as Archbishop Cushing rightfully wears, a journeyman preacher rather, yet given chance to speak to you my convictions about religion in education. It is a favor about which preachers dream in paradisaal trance. I can only exclaim as did the spies to Joshua, "The Lord hath delivered unto our hands all the land"; and only hope that the rest of that Scripture may not be fulfilled: "For even all the inhabitants of the country do faint because of us."

You can recall a conversation in an adult book, "Alice in Wonderland": "I only took the regular course," said the Mock Turtle. "What was that?," inquired Alice. "Reeling and Writhing, of course, to begin with," the Mock Turtle replied; "and then the different branches of Arithmetic—Ambition, Distraction, Uglification, and Derision."

It is too true to be a joke. The Liberal Arts College has set itself against an educational drift, not without avail. But too much of our education has issued in "ambition"—it has become "careerist," and success is our god. Too much has led to "distraction"; we cannot abide our own company, and must be distracted—until we are distraught. Yes, it has aided "uglification," in slag-heaps, slums, and battlefields, outside people and inside them; and "derision" for ours is a smart-aleck civilization,

\* This is the address delivered by Dr. Buttrick at the Opening Session of the Association of American Colleges, held in Boston, January 13, 1947. Dr. Buttrick and Archbishop Cushing spoke on the same subject. It is deemed desirable that these addresses be given the widest possible circulation. For this reason they are released in both this JOURNAL and the *Bulletin of the Association of American Colleges*. In planning this program, the National Commission on Christian Higher Education cooperated with the Association of American Colleges. Dr. Buttrick is Minister of the Madison Avenue Presbyterian Church, New York City.

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with a thumb on its nose, but no prayer on its lips. So the whole realm of education is "reeling and writhing." Education knows it, especially your comradeship. Therein is hope. Government, business, and even labor rarely confess their sins; they are too busy pointing with pride. But education and religion alike are just now shriving their souls, and—"he that humbleth himself shall be exalted."

The real lack in modern education is the lack of a *genuine* faith. By faith we do not mean any blind bigotry or self-deception, but the response of our spirits to the beckonings of the Eternal. Reasons for that loss are not far to seek. Our cult of trade has given us itching fingers. Our cult of science has riveted our eyes on things. Our cult of flesh has left us with lonely souls. In the separation of Church and State, education was made ward of the state, and life has become secular (the word means "bound within time and space"), until now education is largely *secular* education.

That is to say, the tacit faith of most education is secularism. Education has pretended to be dispassionate—as though thought could ever be disentangled from emotion! It has pretended to be "objective"—as if any man could divorce himself from the world of which he is part, or stand apart from his existential nature, or disown the purpose of creation! Education has frowned on faith and pretended to walk without faith—as if anyone could walk without faith in a world when even tomorrow—to say nothing of our life's tomorrow—is hidden from us! All the time education has had a faith, a false faith. The strangest assumption of secular education is that it makes no assumptions; for, in fact, it is rife with assumptions, and few of them will bear scrutiny.

Secular education has its doctrine of God, even though it pretends to foreswear doctrines. The Liberal Arts Colleges and the Church have set themselves against the drift, but they have felt the blight. What is this doctrine of God? "Perhaps God is. Perhaps He isn't. Perhaps He is only the reflection of a man's face on the windshield as he drives through a rainy night. Teachers may decide for themselves when Sunday comes; but education, by-and-large, may safely ignore God or relegate Him

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to casual mention." That is the doctrine. If it is true, secular education may or may not be on the right track. If it is false, such education is almost nonsense. Meanwhile, we do not escape God. On a bright spring morning we are thankful—not to sky or sun! On a tragic morning we are rebellious—not against our friend's corpse or the material world; men do not rebel against things! On a shameful morning we are ashamed—not before any standard that we or our neighbors have set! Can any education worthy of the name ignore the agelong Mystery? Is there any place for Him in education or any other realm, except central and sovereign place?

Likewise, secular education has had its doctrine of Christ. Phrase it thus: "Christ may not have lived; there seems to be doubt. If He lived, He is not a revelation. Colleges must move by facts, not by magic. There is an aura of gentle piety about Him, if that is the word, and, therefore, His death is more sad. He is noble indeed, but still only one more man making one more guess." How this fantastic notion of Christ arose is hard to understand—partly because of "evolution." But DeVries sabotages our escalator-conceptions of evolution: he showed that there is no smooth ascent. And Lloyd Morgan with his "emergent evolution" corrected DeVries—though how evolution can both evolve and emerge he did not explain. And the modern doctrine of contingents, the recognition of an ineluctable newness in each event, now has corrected Lloyd Morgan. We are back at creationism; however, we disguise the word, and there seems startling warrant for the doctrine that God may choose to reveal Himself in a climactic Life. At any rate the life of Christ is there—in its strange persistence of truth, its strange challenge, as though a Friend had touched us (on the heart!), and its strange abidingness of Spirit. There are thunders and lightnings and mysteries in Christ, from a higher mountain than Sinai. As for me, I would say with G. K. Chesterton, "that incredible interruption, as a blow that broke the very backbone of history." Education without Christ? That is much worse than the play, Hamlet, without the Prince of Denmark.

But the most distorted doctrine of secular education is its doctrine of man. How to phrase it? It is beyond belief, but many



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have believed it. Thus: "Man is born free, but everywhere finds himself in chains. Therefore set him free; it is the prime task of education. Set him free politically, and he will vote himself into heaven." (We cannot understand why he should choose Bilbo or Mayor Hague.) "Set him free psychologically—his only trouble is a few inhibitions, and he will soon become a radiant personality. Set him free pedagogically, and even in the kindergarten he can write his own curriculum with the left hand while playing with blocks with the right hand. Set him free scientifically, and he will build a streamlined aluminum paradise. He is an angel in process of liberation. All he needs is facts and more facts. Information will of itself become knowledge, and knowledge, somehow, will become wisdom. Man is a long way from home, but his feet are on the road (called evolution), and if he is fed enough facts he will arrive in heaven. Progress is the word. It leads apparently to the grave, and perhaps to a cinder-planet; but let us ignore that fact. Progress, evolution, and freedom!" Where to begin with that farrago of nonsense? Man is not free; he is born in the will of the Creator. He is not an angel; he is devil-angel, with mysterious power to help or hurt his own evolution. There is a cleft in his will, not healed except by a Higher Power. He is constitutionally ignorant, his eyes groping in darkness, until some light is given—by revelation. He is "prone to evil," even though idealist, until some Grace is given him. Of himself he will not vote himself into heaven or make an aluminum paradise; he will vote himself into war and make a Hiroshima. Facts will not save him, anymore than bricks of themselves can build a home. Secular education will not save him, and perhaps no slogan is more vulnerable than the slogan, "What we need is more education." Only God can save him. Only God who made him can remake him. Perhaps not even God can do it, unless God stoops to earth to speak our tongue, and to lay Hands like our hands upon our tragic hurt.

These convictions are not lightly spoken. They must be spoken. Secular education, despite its pose of strict objectivity, has held and practiced a secular creed. It has believed, however, tacitly, that life is locked within time and space. In some schools it is a deformity shaped from a fallacy. Man is dwarfed by it. Did

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not the Gryphon say to Alice, "they are called lessons because they lessen?"

God is Spirit, impalpable, like the air we breathe; and often as little remembered. The streets we walk seem much more real than the air we breathe, but there would be no streets without air—and God is still our vital breath. You can see (if you can bear to look) the world which education has either helped to make or failed to prevent—"Ambition, Distraction, Uglification, Derision"! Its end result is the obscenity of the atom bomb, or a blackening corpse beside a burnt tank in a desert. Has the Church also failed to prevent it? The Church has not had much chance: it has been a voice crying in the wilderness. Protestant Churches have had children perhaps twenty-five hours a year. But the schools and colleges have had them for a major portion of their growing years, and none can look on the result with any rapture.

An ill-prepared but enterprising schoolboy, when asked, "What is the Matterhorn?" answered. "The Matterhorn is a large horn to be blown when something is the matter." What we have said may have sounded like a series of toots on the matter-horn. Can we go beyond complaint to suggest a cure?

Courses in religion are no cure. The fact that they are courses, optional among other courses, suggests to the student that religion is an optional and academic interest no more important than meteorology or the eighteenth-century novel. The student infers that religion is a kind of necktie, if a man favors that color; whereas, in actuality, religion is the main artery of the man's neck. But courses in religion, especially if taught by someone with religious fervor, might have temporary value until a more permanent answer is found. We teach the hedonistic ethic of John Stuart Mill, but not the ethic of Jesus Christ. We teach physical exercises, but not the spiritual exercises of St. Ignatius or the *Theologia Germania*, or *The Pilgrims Progress*. We teach Browning, but ignore the faith without which he cannot be understood. We teach the influence and theory of government, but we do not teach the influence and theory of the Church. We teach the biography of Benedict Arnold, but shy away from any thorough-going teaching of the life of Christ. We teach *The Origin*

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of *Species*, but not the *New Testament*. Did not Mark Twain once write, "Soap and education are not as sudden as a massacre, but they are more deadly in the long run"?

In short, our curriculum has reflected the proportion, or, rather, disproportion of the *Encyclopedia Americana*, which in one volume has the following: Jesus Christ, nine columns; Labor Movement in America, ten; kinematics of machinery, eleven; Kansas, twelve; and jewelry, fourteen. Let Labor movements represent our interminable political and economic debates, kinematics our cult of applied science, Kansas our deification of property, and jewelry our money—and the list reflects our public life. You have tried to withstand its further reflection in education, but the bane has fallen on you and on the Church. Courses in religion are no solution, but temporarily they might serve to build a bridge between the day school and the church school, and I would therefore plead for them.

But the real answer is that the colleges must become religious, or that the churches must become once more centers of education. Why should the colleges not become religious? Fear of indoctrination? Some "indoctrination"—or, at any rate, the contagion of some faith—is inevitable in our life; and at present secular education is by its silences indoctrinating successive generations of our youth in the notion that God does not exist and Christ does not matter! Fear of compulsion—is that the ground of hesitation? We have required attendance at classes, required arithmetic and languages, but we fear requirement in religion—the one area where every man must find his answer! Let us reiterate: secular education has its faith—secularism. Then why not substitute a worthier faith—a faith more kindling to mind, heart, and will? Some of us yearn for the day, and are grateful that many of you have set your faces toward it, when colleges will have grace and courage to say: "Man cannot live without faith. Faith is inner sight, and God's revealings are the light which enables eyes to see. The secular faith is false; history shows it to be a temporary eclipse, and the soul's shudder proves it a slander. Therefore, we propose to gather education into a kindling faith. This school will keep rigorous honesty of mind, sense of beauty, and training of the will by manual labor and the mind's response—just because we avow the faith of Christ."

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Some years ago a writer in the *Yale Review*, Dmitri Meraj-kowsky, offered this verdict: "If religion were a light in the physical sense, the inhabitants of other worlds would have seen our planet, luminous since the ice age, suddenly extinguished." He was too pessimistic; there are some lights still burning. In higher education the church colleges, sometimes despised as poor cousins in the educational family, may perhaps have its "children of light"; and they may yet save the whole family from darkness. Education cannot be defined, but it is more than the training of the mind or even training for citizenship, for these goals are at best penultimate ends. Education is a comradeship of younger and older whereby we move in and toward our destiny, "till we all come in the unity of the faith . . . unto the measure of the stature of the fullness of Christ." That destiny cannot be discovered through science alone; you might as well hope to find the secret of personality by sifting a man's ashes. It will come by responsibility—the word your program has underscored; for responsibility is in essence response—to all the beckonings of the Eternal God. So Merejkowsky added: "Never was mankind so near doom as today, but perhaps also never so near salvation."

Believe me, I can realize your present dilemma. You see the spiritual need; but you must work within a pattern already set and not quickly changed, and within a secular age. Perhaps the churches must lead the new venture and restore those schools that were the fountainhead of our American education. Many communions have begun that journey: they are establishing and reestablishing grade schools and colleges. Perhaps they must—lest faith fade, and midnight come. Our cult of things and flesh, and the appalling silence of secular education regarding God, have sapped the life of the Church also, until now the Protestant Church gathers a few of her children for a pittance of time, and tries thus to offset the pagan fashion of the world. The odds are too great; perhaps the Church must build its own schools, not to save its own life, but to save the world. That would be a costly process. But (who knows?) it may be yet the necessary beginning of a new education.

What other road remains save the road of faith? Knowledge cannot save us, for we shall never have enough knowledge; three

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mysteries are aroused for every mystery we solve. Besides, we do not know what a day may bring, and the beyond of death is hidden from us, except in faith and God's given light. We are constitutionally ignorant. Meanwhile there are demoniac forces in us which belie, befoul and rend even the poor knowledge we have gained, as witness the atomic bomb. What shall we do? We cannot keep long the atomic secret; that hope is a weak reed. Conscription? A routine military training, with the army meanwhile educating youth under camp conditions in civics, while a bomb hangs over us? That fantastic proposal belongs under "Department of Utter Confusion!" What then? Burrow underground like rodents? That would be a flimsy refuge if fields were meanwhile blighted by death powders! Then what shall we do? Use the bomb in hope that our national life could somehow endure and thrive? Lewis Mumford has given the honorable answer to that notion: "Treat the bomb for what it is: the visible insanity of a civilization that has ceased to worship life. . . . Say that as men we are too proud to will the rest of mankind's destruction even if that madness could for a few meaningless extra moments save ourselves. Say that we are too wise to imagine that our life would have value or purpose . . . in a world blasted by terror or paralyzed by the threat of terror."

Then which way? The way of a great venture of faith in God! The venture might fail? If it failed, we might still say, as Emerson is reported to have said to the hysterical little lady, who, on the famous Dark Day in New England, was sure the world was coming to an end: "Never mind, my dear, we can get along without it." But we would not fail; God has brought us to this hour, or allowed us by our headstrong blindness to reach it, that we may now walk in faith. Even the poor secular mind can hardly miss the flaming Judgment of our time. A youth of old asked his master, as youth asks today, "Alas, my master, how shall we do?" His master answered, "Lord, I pray Thee, open his eyes." And, lo, the mountain was full of horses and chariots of fire. Our new-old faith will bring the new Grace of God.

# Religion in Liberal Arts Education\*

BY MOST REVEREND RICHARD J. CUSHING

**M**R. CHAIRMAN, distinguished guests, ladies and gentleman: I must begin by expressing my gratitude to your Board of Directors for their gracious invitation to address this important gathering on a subject of such great interest to us all. I am glad to share the platform this evening with Doctor Buttrick and I am happy to learn how many and how representative of the liberal arts institutions in America are the delegates assembled here. I am confident that the proper spokesmen for your profession already have welcomed you to Boston; I should like, in beginning my own conference, to add, however, the welcome of the Archdiocese of Boston, of our Catholic schools and faculties, and of our people, to all those who have come here for this annual meeting.

I must always speak as a priest. In so doing, however, I feel at home with you, for there is probably no profession more kindred to that of the priest than the profession of the teacher, and the bonds of mutual sympathy between the priest and the professor should, it seems to me, be many and powerful. Perhaps that mutual sympathy should be the beginning of the collaboration in the kindred work of religion and of education for which I make a plea this evening. Perhaps we cannot expect to accomplish for some time yet much more than the development of that sympathy and of a mutual respect one for another, but if we accomplish at least that, we shall have made a great step forward over the present sad condition which too often prevails between the respective forces which you and I represent.

I refer, of course, to the condition of estrangement that sometimes exists and seems to be increasing between organized education and organized religion, between the priest (to the extent

\* This is the address delivered by the Archbishop of Boston at the Opening Session of the Association of American Colleges, held in Boston, January 13, 1947. Archbishop Cushing and The Reverend George W. Buttrick spoke on the same subject. It is deemed desirable that these addresses be given the widest possible circulation. For this reason they are released in both this JOURNAL and also the *Bulletin of the Association of American Colleges*.



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that he is a symbol of the Church) and the professor (to the extent that he is the symbol of the school or college). Clergy and professors usually are good friends; usually clergy, themselves, are scholars, at least incidentally, and not infrequently teachers and professors take their places among the most devout members of the average American community. The estrangement to which I refer is not a question of personalities or of differences between individuals; it is a question of chasms yawning between systems, systems of education and systems of thought, chasms which must somehow be bridged for the good of both religion and education, and, I might add, for the good of that democratic way of life which depends so vitally on the contributions to it that religion and education have to make.

I suppose it is generally conceded that religion alone, or its product in the human person, piety, is not enough to make a complete citizen; devout and saintly souls do not always prove the most alert and effective members of the civil community. It must be equally clear that education alone, at least in the sense of the mere transmission of knowledge, is far from being sufficient to produce the complete citizen of a democracy. Irresponsibility, flagrant disregard for the basic codes of conduct which underlie personal integrity and social order, all these, far from being limited to the uneducated, are, in fact, present in tragic degree, even among the educated. It is not at all certain that marital loyalty is greater among the educated than among the simple; it is by no means certain that civic sense is more highly developed among the well educated than it is among the average members of the normal community; it is the distressing fact that international crimes, more often than not, are perpetrated by nations in which education is not merely generally available but is even more or less a fetish. The recent horrible war, for example, did not start among primitive or uncouth peoples; in cold, historical fact, it was planned, pushed forward and waged by highly educated peoples, by peoples who bent their scientific and other knowledge to the criminal purposes of the greatest crime in history. Whatever else may be said of the Prussians, the Nipponese and the Soviets, no one can accuse them of neglecting education. Indeed, all three have exalted education, mere

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education and especially education without religion, to a level more lofty than that of almost any modern people.

I never have been able to understand the position of those Americans who deliberately seek to isolate religion from education. We are told that education should be for life, that education should be related to living. We are told that to live is to act, that education, therefore, should be related to action. But human action is necessarily moral action; therefore, education for action, for living, for life, certainly should include moral education. But we are told that education should be without moral preoccupations in a secular democracy; that, at most, our modern state can tolerate only a purely secular ethic; that no moral teaching in our secular schools can include elements or sanctions taught by the three thousand years of religious inspiration which are behind all our social values and our democratic institutions. Religion has not merely been departmentalized in the educational system of our secular society—that would be evil enough. But religion actually is proscribed, ruled out, as being without reference to the personal ends or social objectives of modern education. Yet, if our reasoning be correct, religion, or, at the very least, religious morality is indispensable to the very notion of modern education. There is no adequate morality without religious values; without morality there is no truly human action. Human action embraces all living—and education, we are told, should govern living. Education should be for life.

But in the same breath we are told that education should be purely secular, that it should be non-religious.

This insistence that education be without religious inspiration and religious elements, even on the part of those who speak of the relationship between education and integral living, constitutes one of the most baffling contradictions of all our modern social, moral and educational thinking. It is not merely baffling; it is even scandalous, given some of the sources from whence it comes. Every now and again one encounters in the newspapers declarations from one or another "liberal" educator who opposes, with no little passion and appeal to principles, the introduction of religion into education, the entrance of the Church into the field of education; whether with her own schools or with an offer to collaborate with the schools of the state or other agencies.

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Now there are many reasons why one might oppose certain forms of religious teaching in secular schools. One might conceivably protest it in the name of Religion itself and the desire to keep religion undefiled and undiluted. On such grounds Catholics have sometimes felt obliged to make real reservations with regard to many proposals made for religious and moral instruction in non-religious schools. The conscientious reservations of many non-Catholics are based, I have no doubt, on like religious considerations.

But what is unintelligible to the rest of us is the opposition of certain educators who take their stand against efforts to solve the critical problem arising from the strictly a-moral character of purely secular education, whether the efforts be in terms of released time, of state aid to religious schools, or of any American adaptation of the systems prevailing in such other democracies as England, Australia, or elsewhere. Such clerical opposition, usually labelled "liberal," is unintelligible not only because of its source, but also because of the premises on which it purports to be based. Almost always when proposals are made for bringing moral teaching into schools, or for collaboration between Church and School on however limited a basis, these "liberals" and others assert that such proposals militate against "civil liberties" and compromise our American policy of the separation of church and state.

We all, I hope, are sensitive to the necessity for vigilance over our civil liberties, especially in this age and day that has produced so many kinds and colors of Fascism: European, Russian and Asiatic, Brown, Black and Red. We must be constant in our civil vigilance, constant and uncompromising. But I see no reason to believe that we are more aware of our civil liberties or better appreciative of what civil liberties are than the English people, or the Canadian people, or the Dutch, or the members of other democratic societies which have settled the issue of religious education in their schools and colleges without essential compromise of the rights of Church or State, and have done so in a spirit of collaboration, to the immense benefit of their democracy.

Similarly, we all, I think, recognize the realistic considerations

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which render necessary our American policy of the separation of Church and State. But I venture the opinion this evening that the alleged "Church and State" problem is being overplayed in our country at the moment. I have my own ideas as to why this is being done; this is not the place to develop them. Suffice it this evening only to state the fact as it affects education: the appeal to the American tradition of the separation of Church and State is being abused as part of the effort to block educational policies, educational programs, and educational reforms which are needed sorely if democracy is to be served by American educational institutions. It is true that the organized State and the organized Church here in America are completely separated; it is not true that the citizen, the subject of the State, and the moral-believing person, the subject of the Church, can be separated. Citizen and believer are blended in one personality; education fashions and perfects personality. State and Church, the forces which make for citizenship and those which make for morality, simply must find some formula under which to cooperate if education is to do its integrating work, if it is to escape becoming not merely secular but positively materialistic, Statist and therefore Fascist. . . . There is no way out of that dilemma. There is none known to history, none known to reason and none known to modern experience.

The extremes to which the concept of the separation of Church and State is pushed by self-styled "liberals" are particularly noticeable, I repeat, in the field of our common interest: education. These extremes are *fantastic* and *un-American*. Their typically fantastic limits must have been reached in the request made within the month for a decision now pending before the San Francisco School Board. The Civil Liberties Union wants to know if the American principle of the separation of Church and State is not violated by the singing of Christmas carols in classrooms!! One hesitates to imagine where this mentality may lead us; school boards soon may be asked to "purge" any and all courses in Dante, Chaucer, Milton, Tennyson, and, for that matter, most representative poets. In fact, if the completely secular point of view represents the ideal in these matters, then history and political science courses may have to re-write the

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Declaration of Independence, Lincoln's Gettysburg Address, and the basic documents of our political, as well as cultural tradition. So much of Western thought in the past twenty centuries has been impregnated with the spirit of Christianity and its God that if it is to be banned on the ground that it is religious teaching, it is hard to see what there will be left to teach. The Church might not consider this to be religious teaching at all, certainly not adequate religious teaching; but a secularist might, and his appeal to the Civil Liberties Union might have far-reaching effects on the needs and the rights of the rest of the community.

The result of all this has been that our schools and colleges have lost all their religious tone and are content in the sense that their tone may once have been Christian. But in another direction they have very definitely acquired a "religion," and they very clearly reflect and even teach an unmistakable attitude toward religion. The "religion" of our secular colleges is the religion of secularism. For all its negative character, it has just as truly an attitude with regard to such religious questions as the existence and nature of God, the norms of morality, the claims of Revelation and the like, as Judaism or Christianity. While it prevents traditional religion from expressing itself in education, secularism has managed to "take over" quite completely the curricula of our elementary, secondary, and collegiate levels of education. It has done so largely by invoking the American policy of the separation of Church and State, a policy which it has made the cloak and the screen of its own religious attitudes and objectives.

The distinguished American educator, Doctor Nicholas Murray Butler, once observed how the religion of secularism had managed to achieve its present exclusive hold on tax-supported schools; his observation holds for many other educational institutions where, for about the same reasons, religion has been related to some incidental place in the history or sociology courses. Doctor Butler said: "... an odd situation has been permitted to arise. The separation of Church and State is fundamental in our American political order, but so far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on [ 18 ]

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the side of one element in the population, namely, that which is pagan and believes in no religion whatsoever. . . . The government's indifference to religion must not be allowed to become opposition to religion."

I have called this extreme development of the idea of separation of Church and State "fantastic." I think it is also profoundly un-American. The concept of education which our founding fathers followed was neither indifferentist nor unreligious. It is interesting, for example, to compare and to contrast the early catalogues of Harvard University with present-day prospectuses of the same great institution or with certain parts of even so humanistic a document as the recent Report of the Harvard Committee on "General Education in a Free Society." American educators on every level, and especially on the level of the liberal arts, once recognized the essential connection between religion and morality, between morality and responsibility, between responsibility and democracy. As recently as 1939 this American tradition found expression in a program published by the American Council on Education. It said: "To be well-governed in a democratic way . . . (people) must be intellectually enlightened. But this enlightenment might prove more a bane than a boon if it is not translated into moral action. For moral action, there is only one rational basis, namely, the conviction of our accountability to the Power that gave us being. The Brotherhood of Man is an idle dream unless there is a recognition of the Fatherhood of God." This is American language; it bespeaks the necessity for religious education on every level of our instruction. The President of Yale University spoke with perhaps even greater clarity and cogency, in 1937, when he said: "If our historical studies have taught us anything it is that selfish materialism leads straight to the City of Destruction. To fight it we have need of clear intelligence. We have no less need of unswerving loyalty to the Golden Rule. . . . I call on all members of the faculty, as members of a thinking body, freely to recognize the tremendous validity and power of the teaching of Christ in our life-and-death struggle against the forces of selfish materialism. If we lose in that struggle, judging by present events abroad, scholarship as well as religion will disappear." That, too, is

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American language, and quite as eloquently as would the words of a bishop or a priest, this speech of the President of Yale bespeaks the strict necessity of religious education on every level of instruction.

Such education, however, is not being provided in our schools and colleges. It is ruled out of tax-supported schools on the premise we have already discussed. The secularization of elementary and secondary education has carried over into the collegiate education provided in State and private colleges akin. Here, too, religion has been not merely departmentalized in our liberal arts and other curricula, it has been consciously eliminated or unconsciously neglected. Herein lies the root cause, to one man's way of thinking, of the two most lamentable problems of education in America: (1) the social sterility of the courses which our colleges do offer, and (2) the increasingly obvious failure of our colleges to produce well-rounded, dynamic leaders of the responsible society that a democracy should be.

I do not know what solution of this problem eventually will commend itself to State schools, to private institutions or to non-Catholic educators. It is not my place to venture recommendations in their regard. I am certain their best thought is being devoted to finding a solution acceptable to them. But I do know the solution which my own people have been forced to devise and I can tell you something about *that*. It may be helpful to you in formulating your own thoughts on the matter; in any case, it may help clarify some of your thought about us.

We have long since decided that to secure for religion its needed place in integral and democratic education we must undertake to provide our own educational system, primary, secondary and collegiate. The effort to do so has been Herculean; it has demanded energies on the part of our leaders and sacrifices on the part of our people which would be utterly out of proportion, indeed indefensible, did we not count the purpose so high. For conscience sake and in order to save what we know to be necessary for moral education, we have submitted to a system of double-taxation and material disadvantages in what one critic did not hesitate to call "the most substantial and dramatic act of faith in education that is being made by any [ 20 ]



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section of the American populace." The educational system of the Catholic Church in this country has been devised and developed on the premise that integral education must be essentially religious, that man is at once a rational and a religious animal, that if either reason or religion be neglected he tends to be more an animal than a man, more a menace to society than a member of it. But, despite its Catholic religious tone, this system, according to a Protestant author, adheres in most respects to the early American model, the educational system inspired by the American conviction with regard to the true relation between religion and life to which we have already referred.

I do not know how far others could accommodate their conscientious educational principles to the premises of our philosophy of education or to what extent others could give God the place in liberal education that our schools strive to give Him. But again you may be interested to know what we conceive that place to be. We strive to remember in all our instruction, scientific, liberal arts, or sociological, that God is the Reality of reality itself; that even with the most complete knowledge and love of all things else, God is still the supreme object of human knowledge, human love and human striving; that all men are created in the image and likeness of God, though made imperfect even in their created natures by sin; that men remain free, despite sin, and capable of cooperating with God's grace unto their personal perfection and the regeneration of their society; that to do either we must know and love our fellowmen and all other creatures both in themselves and in their relation to the true cosmos, a cosmos not limited to the material order but to all of earth and heaven, purgatory and hell; that within this Cosmos there are spiritual forces both good and evil the knowledge of which is no less important than the knowledge of the laws of matter; that there is a purpose to individual lives and to history itself; that the City of Man is interrelated with the City of God; that God's Providence operates in human events and that He is not far from us since in Him we live and move and have our being; that education should prepare us in the light of all these truths to master the nature which is below us in order to achieve the nature which is above us; that education should give us a



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knowledge of all things such as to enable us to utilize nature unto our comfort and convenience and liberty, but especially unto the liberty we have as the sons of God, not merely sons because His creatures, but sons because sharers, potentially, at least, of the Life and the Love and the Liberty by which God himself is Divine. It is our Catholic conviction that the liberal arts are not truly liberalizing unless they include the influence of these truths, the truths which, as we see it, both liberalize and *liberate* the human spirit from the things which otherwise enslave and degrade men and nations. We are confident that the integration with the liberal arts tradition of these religious truths in no wise limits or deforms the tremendous natural validity of that tradition. On the contrary, we consider that it was out of the blend of these truths, the religious truths provided by revelation, and the rational truths of the liberal arts, that Western Civilization came into being, the civilization which made Christendom and which gave our society the last true unity it had.

Education will not be able to do its most urgent work of helping restore unity to our broken society until education has come to terms with spiritual values once again. This conviction is not limited to Catholics; indeed, one wishes that Catholics appreciated it as vividly as they should and gave it the militant expression that it is receiving from sensitive non-Catholics all over the world. Writing of the intangible world which religion opens up to the liberal arts student, a professor of economic history at the University of Chicago has written: "What was the secret of the unity, of the comparative harmony during the age when Western Civilization began to expand? Harmony and unity are the great needs of the Twentieth Century. In so far as our ancestors managed to achieve them, it was not by means of standardized methods of work or entertainment. It was not by means of large economic units. . . .

"The unity possessed by Europeans in the Twelfth and Thirteenth Centuries was founded on a view of reality that has become dim with the passage of the centuries. Like all men and women always, our European ancestors were concerned with the material and conditions of their daily existence and with the strains and occasional joys of their relations with their families and neigh-

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bors. But they saw man's place in the universe in a different light from their modern descendants because for centuries the Christian faith had accustomed them to give priority to the spiritual, the immaterial side of their nature. . . .

"As long as Christians generally were convinced of the existence of this reality, and as long as Europeans generally were Christians, they had a less destructible basis for unity than can ever be found in the tangible. The uniformity of external things, through standard products, is no substitute for medieval unity, as a basis for world community. If humanity is starved for charity and love, as today, the physical world, where all is relative, cannot provide them. . . .

"The process of cultural disintegration and of increasingly colossal conflict that has characterized the past half century can be halted, if at all, only by man himself, by supreme efforts of men's wills in the service of cultural unification and understanding. Such a halt depends upon a determined stand by men of good will against the social and cultural and even the economic developments which the technical inventions of mankind, including the use of atomic energy, facilitate. The price of a halt would seem to be once again the establishment of faith among mankind that all are one in Christ, that men have it in their power to become free agents for good, less because of the advances in practical science and technology than in spite of them. If and when they act in the belief that machinery and mechanics could provide them with means of liberating themselves from slavery to the stereotyped existence which machinery and mechanics have created, they will have taken a decisive step towards understanding each other and towards making humanity into a single family."

Ladies and gentlemen: Here is the practical basis of the need for integration of Religion with Liberal Arts and all education.

Never was unity so ardently desired as today it is. Never was it so tragically needed. Never did those who walk in the tradition of the Liberal Arts, never did educators, priests and ministers generally, have so imperative a mandate to promote the things which make for peace, which foster unity. But let us not be deceived. Humanity does not lift itself by its own bootstraps.

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We cannot *think* ourselves nor *study* ourselves nor *lecture* ourselves into unity. HUMAN UNITY IS A MORAL CONCEPT. It is attained through a meeting of *minds* and a blending of *wills*, through the rational and willing acceptance of *law*. Underlying that law must be morality; sustaining morality is religion. Somehow, sometime, by some formula you must find the way to integrate with your liberal arts and other educational programs the contribution to moral and social building, as well as personal perfection, which Religion and Religion alone can make. Until you do, you build in vain who strive to build a human city. When you do, then, under God, you will build not merely for time, but for Eternity. You will educate not merely the sons of men, but the children of God. You then will be what the professor always should be: no mere purveyor of facts to brains that disintegrate and die, but the inspirer of souls that never die—souls to whom you will be, even as the priest and clergyman, channels of the Spirit of God, Co-founders of the Kingdom of Heaven on earth.

# Christian Higher Education in 1947—A Symposium\*

## I. The Situation

By R. H. EDWIN ESPY

### A. ENROLMENT

THERE are now upwards of 2,000,000 students enrolled for credit in the institutions of higher education in the United States. Of this number, approximately one-half are veterans, of whom one-third are married and one-tenth have children.

The enlarged enrolment includes a ten per cent increase in women students above the 1941 level. Thousands of women students have been refused admission because of lack of facilities, and an estimated million and a half eligible veterans are on waiting lists for matriculation. There is also an increase of thirty per cent in high school graduates. The combination of these factors presages a peak enrolment in 1950-1951 of 2,500,000 students, and a permanent level of well over 2,000,000 students.

The over-crowding resulting from enlarged enrolments manifests itself on practically every campus in problems of housing, classroom congestion, laboratory facilities, eating arrangements. Most institutions face faculty shortages, partly for the practical reason that there are no homes available for faculty families. In the classroom, many instructors who prefer not to do so must resort to assembly-line techniques in their teaching. A majority of students, particularly veterans, are taking scientific and busi-

\* This symposium was a most interesting part of the program of the Council of Church Boards of Education (now called, National Protestant Council on Higher Education) at its annual meeting held in Boston, January 17, 1947. Dr. Espy is the Executive Secretary of the National Student Council, Y.M.C.A., New York City; Dr. Franklin I. Sheeder, Jr., is the General Secretary of the Board of Christian Education of the Evangelical and Reformed Church; Dr. H. D. Bollinger is the Secretary of the Department of Student Work, Board of Education of The Methodist Church; Miss Joyee Roberts is a student at Union Theological Seminary (New York); and Mr. Homer Wilkins is a student at Harvard University.

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ness courses in preference to the humanities. Extracurricular and cultural activities suffer. Personal counseling and religious guidance are handicapped.

### B. ATTITUDES OF STUDENTS

The majority of students take the inconveniences of over-crowding in splendid spirit. The attitudes of students are determined by factors more deep-seated than external facilities. There are both positive and negative factors in the outlooks of present-day students.

We must remember the gap in age and experience between the seasoned veteran of Okinawa and the callow youth just out of high school; the difference in interests and problems between those who are married and those who are not; the modification of social and moral outlook that has been brought about by the war; the tendency of an increasing number of students to challenge the authority of the older generation; the primary concern of a large proportion of students for a quick education in practical preparation for life vocations delayed by the war.

The college student in America is not so much the creator as he is the creature, of our culture. He brings to the campus the impact which society has made upon him. Many of the prevailing influences of his college experience continue to issue from the non-college world. The college tends to become a microcosm of American society, with its strengths and weaknesses. The American college student does not break through the patterns of his surroundings and take outspoken leadership in the political and cultural life of his nation to the extent that is true of students in many other countries.

A striking exception is the initiative which American students have taken in the field of religion. This has been true for over a century. Today, the religious attitudes of students cannot quickly be generalized. There is neither a great resurgence nor a great recession of religious interest. But there is a new mood of seriousness about all of life, and a readiness to give religion a hearing.

Students who are not close to the Church, but who are open-minded and observant, particularly veteran students, want to find in religion intellectual honesty and validity; integration of re-

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religious profession with daily living, both personal and social; a dynamic difference in personal life philosophy and in philosophy of history as a result of religious conviction; evidence of a meaningful community around a common purpose, transcending all lesser loyalties; a devotion to the core of the Christian faith above considerations of creedal and denominational differences.

Beyond these interested spectators, many of whom can be won to the Christian life, there is a growing corps of Christian students of genuine ability who desire to make the Christian faith effective on their campuses and in the world. They have great promise, but many of them lack maturity in one or more of the following areas: a sense of the true nature and significance of the Church; a balanced perspective on the relation of religious motivation to social concern; a passion for evangelization, in the deepest and broadest sense of this term; a thirst for disciplined study in the field of religion. Yet the potentialities of these students for the development of Christian influence are incalculable.

### C. PROBLEMS OF THE ADMINISTRATION

The major problems of the college administrator in regard to religion fall into the following categories: the relation of the institution to its constituency and to the general public; the relation to the churches in the community, and to especially interested denominations; the securing of facilities, leadership, scheduled time, and faculty-and-student-support for administration-sponsored services of worship and attendant religious activities; the provision of curricular courses in religion; the infusion of Christian thought-patterns into the teaching of the total curriculum; the selection of faculty members whose conviction, personality, and training are such as to foster these aims; the development of programs of personal counseling which are rooted in Christian values; the encouragement of student initiative in the planning and conducting of voluntary religious activities of worship, study and action.

The scope and character of these problems will vary in accordance with the type of institution and many other factors. In all situations, the basic concern of the religiously sensitive administrator is not the outward forms but the inward effects of the re-

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ligious program. The objective is religious growth in the lives of the students, and, indeed, of the faculty members, as well. The basic problem is the nurture of the will to religion, and the provision of resources with which to help develop and implement this will.

All of the channels of religious influence indicated above must be brought to bear in this process. The area to which least attention frequently is given, and yet which is among those best calculated to win student response, is the area of voluntary student activity. If religion is a master of the will, it must be expressed in personal initiative, inner resolve, and sense of individual responsibility.

The students of America have demonstrated that, with appropriate encouragement and qualified leadership, on their own initiative they can achieve great things for Christ and the Church. The student foundations of the major denominations in our large universities, the increasing number of college chaplains and directors of religious activities in church-related colleges, the programs of the Student YMCA, Student YWCA, Student Christian Movement and Student Volunteer Movement, across many student generations—these all are undertakings which, when properly harnessed to student interests, have proven invaluable aids to the program of the college administration for the development of religious life on the campus. Ways must be found to combine the initiative of students with the perspective of administrators in a united approach to the problem of student religious life and thought.

Perhaps these staccato observations will be sufficient to prompt the discussion by this total group which is the real object of our meeting.



## II. What the Church Can Do

### A. THROUGH ITS BOARDS OF EDUCATION

BY FRANKLIN I. SHEEDER

SINCE that fateful day in the summer of 1945 when the average citizen suddenly became aware that a new era had literally burst upon him, much has been written and spoken about this atomic age. In the atom bomb we thought we had witnessed the application of man's ingenuity in its most diabolical form, but there are those who now tell us that we have not yet seen the worst. Scientists at work in the fields of biological and chemical warfare-research assure us that the horrors they are prepared to release will make the atom bomb seem tame by comparison. On the face of it, Dr. Harlow Shapley's recent facetious suggestion that the only way to save the world from destruction is to kill off all the intellectuals, may have some merit. For if our educational institutions continue to develop men and women who devote their time to devising more efficient methods of killing off the human species, it is well that we should pause to take account of this process which we call "higher education."

Not long ago, I was conversing with a group of college teachers. Eventually we got around to the subject of the atom bomb and other refined methods of killing our fellowmen. One of the group, a young chemist, graduate of one church-related college and soon to teach in another, remarked: "Well, you can't blame the scientists!" It was this person's contention that the scientists were not the ones who used the atom bomb; hence, they were not reprehensible—they merely discovered how to produce it. They were not even consulted about its use. Obviously, there are many and devious ways of shirking responsibility.

Listen to the response of another scientist: In the current *Atlantic* a noted mathematician has published a letter which he addressed to a research scientist of a great aircraft corporation, who had inquired about a certain piece of research on controlled missiles on which the mathematician had reported during the war. Since the report was no longer in print, the inquirer desired the mathematician's help with a project on which he was working

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for his Company. The letter is worth reading in its entirety, but I shall quote only a couple pertinent paragraphs:

The practical use of guided missiles can only be to kill foreign civilians indiscriminately, and it furnishes no protection whatsoever to civilians in this country. I cannot conceive a situation in which such weapons can produce any effect other than extending the kamikaze way of fighting to whole nations. Their possession can do nothing but endanger us by encouraging the tragic insolence of the military mind.

If therefore I do not desire to participate in the bombing or poisoning of defenseless peoples—and I most certainly do not—I must take a serious responsibility as to those to whom I disclose my scientific ideas. Since it is obvious that with sufficient effort you can obtain my material, even though it is out of print, I can only protest *pro forma* in refusing to give you any information concerning my past work. However, I rejoice in the fact that my material is not readily available, inasmuch as it gives me the opportunity to raise this serious moral issue. I do not expect to publish any future work of mine which may do damage in the hands of irresponsible militarists.

I have no way of knowing whether this scientist is a Christian or not, but he has supplied at least a part of the Christian answer. Each of us must assume full responsibility for his actions. Moreover, all of us have a responsibility to our fellowmen, since it is the Christian teaching that we are all children of God; hence, brothers one of another. Among other things this means that we cannot play lightly at the game of devising instruments of destruction which may be used indiscriminately against any member, or members, of the human family. Life is a sacred trust, whether it is our own or some other.

If there ever was a time when the emphasis in education needed to be Christian, that time is now. Church boards of education have a vital concern at this point. So far as they are able, they have a right to demand that church-related colleges give a satisfactory account of their stewardship. They must insist that Christian higher education have a definite Christian content and direction, that Christian values are given prominent emphasis, and that the Christian way of life is presented with persuasiveness and power as man's sole hope of salvation in an age when the only alternative seems to be a mad race to total destruction. If

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our church-related colleges want to operate under the banner of the Christian Church they must make it possible for the Church, through its educational arm, the church board of education, to help them sharpen their witness for the Christian faith.

Church boards of education are concerned to see that a constructive program for Christian living is initiated and carried through in every institution and agency of the church for which they share responsibility. In the church-related colleges, such a program will include the winning of college youth to positive Christian commitment. It is assumed, of course, that college administrations and college faculties, themselves, already will have made such positive Christian commitment so that they will be able to help win young intellectuals for the Christian Church just as the intellectuals in the early centuries of Christian history were won to the Church in their day. But if college youth are to be won to the Church today, they will have to be helped to see some of the fire that is implicit in the Christian faith as evidenced in the lives of Christians, themselves, who are on fire with enthusiasm for the Christian cause.

I am reminded of the story that Dr. Fosdick tells of the church-building that was burning down and two neighbors who were standing side by side, watching the blaze. One said, "This is the first time I ever saw you at church." The other replied, "Well, this is the first time I ever saw the church on fire." If one is permitted to generalize from his own experience, I feel obliged to observe that in my judgment one of the principal factors responsible for college youth failing to develop enthusiasm for the Church, or having their previous enthusiasm dampened, has been the neutral attitude to the Church and to the Christian way of life that is characteristic of so many of the teachers in the classrooms of even our church-related colleges. This condition needs to be corrected and it is good to know that some church boards of education are taking positive steps in this direction. If Christianity is to win out in these crucial times, heroic measures will have to be adopted.

Church boards of education must see to it that church-related colleges lead the way, by precept and example, to the Christianization of our social structure. This may sound like a large order;

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but in reality the Christian college, like the Christian Church itself, is the leaven that must help to leaven the whole lump. The Christian college, properly conceived, is a laboratory in Christian living at its best. In times such as these the Christian college can and ought to show how it is possible to develop a society in which the color-line is no longer a problem because persons of every conceivable "racial" and cultural background have learned to live and work together in mutual respect. This is not the situation now in many church-related colleges. Indeed, it probably is safe to say that church-related colleges, as a whole, are considerably behind the procession in this regard; whereas, they ought to be heading it up.

I recently heard of one church-related college whose president persistently refuses to permit his athletic teams to play with those of other colleges on which there is a single Negro player. Yet the denomination with which this particular college is affiliated has been one of the most forward-looking bodies so far as its pronouncements on racial discrimination are concerned. The church board of education in this particular instance would seem to have its task cut out for it.

The ecumenical spirit, which is so much needed in these times, should be a natural and expected by-product of life on the Christian college campus. Interest in, concern for, and willingness to work with those of faiths and denominations other than one's own should be among the outstanding characteristics for which the graduates of our church-related colleges are known. It is little short of amazing to hear people talk hopefully of the nations of the world getting along together when they themselves so often display no great willingness to work together here on the home front, especially in the area of religious faith and action. Church boards of education can help to see that the ecumenical spirit is encouraged to grow in the colleges for which they bear any measure of responsibility.

I know, personally, of two instances where particular church boards of education are going beyond what reasonably might be expected of them, to make a contribution at this point. Here in New England, one denomination is employing a student worker of another denomination and is lending him to the Student Chris-

tian Movement for general student Christian work. In the Middle Atlantic Region another denomination is lending one of its student workers on a part-time basis for special assignment to teachers colleges, under the auspices of the Student Christian Movement. These are examples of the type of ecumenicity that should be encouraged and expanded, for it is ecumenical Christianity, rather than sectarian Christianity, that provides real hope for our needy world.

Church boards of education will seek to undergird the total program of higher education, as it functions through the church-related colleges, with an authentic and realistic Christian emphasis. They will be concerned to see that young people in our colleges become world citizens in a vital Christian sense, with more than academic interest in the establishment of a Christian world-order in which war and its accompanying evils can have no place. They will work through every agency available to them to confront the administrations, the faculties, and the students of our great universities with the challenge of the Christian faith. They will work relentlessly to make our institutions of higher learning, both church-related and otherwise, aware that they must share with the Christian Church and the Christian home the burden of becoming more effective carriers of the culture that has produced the ideas and the institutions so highly cherished by us. And only as church boards of education succeed in carrying out some such program as is here outlined can we look with much optimism toward the future.

## **B. THROUGH PASTORS AND SECRETARIES FOR STUDENTS**

By H. D. BOLLINGER

**J**OHAN COLEMAN, formerly a teacher of mathematics, a Canadian Student Christian Movement secretary, and now a World's Student Christian Federation secretary, has prepared a Federation "gray" book, which means, essentially, that it is a Federation discussion book on the subject, "The Task of the Christian in the University." His thesis is that Christians are bidden to rethink their own position relative to their Christian

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beliefs and their mission as Christians in the University community.

This rethinking should be done now because it was in the university that militant ideologies found fruitful soil; it was in the university that, according to Arnold Nash, the faith of "liberal rationalism" was propagated; it was in university laboratories that the atomic era was born; and, finally, it is in the university that Christians are working for the salvation of individuals and a society, both of which are in a state of collapse.

Coleman's study begins by calling the roll of the nations to find what Christians have done and are doing in the university. The answers are essentially the same as they come from Canada, France, Great Britain, Holland, India, Australia, China, New Zealand, Sweden, Switzerland, and the United States. His summary perhaps is made best as Coleman quotes from Arnold Nash in a letter which he wrote to Ronald Preston, one of the secretaries of the British Student Christian Movement:

The Student Christian Movement has based its practice and its theory on the notion that the university is neutral. We Christians, unlike the Nazis and Marxists, have not had the wit to see that either one Weltanschauung is to be taught in and through the different subjects of the university curriculum or something else will be. This something else is a real religion; what I think is best called liberal rationalism. Its influence in the universities is so strong that the vast majority of Christian professors worship at its shrine whilst they are in the lecture room or laboratory. Hence, they become a kind of schizophrenic. One half of such a person (his heart) is Christian; the other half (his head) is liberal rationalist. In short, he is what you theologians call a bitheist. It is a heresy which runs throughout the whole university curriculum.

Recently three medical students came into my office requesting guidance in connection with a discussion group. I asked them what position they started from, Christianity or the Old Testament (there were to be some Jews in the group). They replied: "We want to be sure of our starting point; so we begin with science."

This story illustrates our biggest obstacle in helping students understand the Christian faith and live the Christian life. *It is not student indifference but the wall of liberal rationalism dogmatically entertained by students because*

*they are taught it forty hours a week by their professors.* What can a study group or a chapel service which last one-twentieth of the time hope to accomplish? My answer is, very little until we abolish the *Student Christian Movement* and bring into existence a *University Christian Movement* consisting of students and professors who would work in their diverse ways to witness to the truth that is in them by "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10: 5).\*

In his essay, Coleman proceeds to a study of the university from its birth through renaissance, reform, and revolution to the contemporary scene. In the latter, he lists seven deadly axioms about the university, four of which are logical, and three essentially illogical. They are:

1. *The Methodological Axiom*

"Under this heading we are especially interested in *presuppositions which enable any discipline to pursue the study of its particular subject matter by means of its particular methods*; e.g., the physicist's assumption of the indestructibility of energy-matter, the psychologist's assumption of the continuity of the ego, the assumption of the Marxist historian that economics is the main determining factor in history."

2. *Delimiting Axioms*

In this category there are disciplines that deal with only a part of knowledge and limit the scope of a particular discipline.

3. *Selective and Interpretative Axioms*

These are fairly well defined in studies of history and literature.

4. *Social Conditioning Axioms*

Here we have the problems of sheer ignorance, language, forms of knowledge, customs, and schools of thought.

5. *Personal Psychological Axioms*

6. *Ideological Axioms*

7. *Value Axioms.*

After analyzing the university, Coleman pleads for an integral university that *exalts reason and exalts it for the purpose of*

\* "The Task of the Christian in the University"—an essay by John Coleman. Pages 18 and 19.



understanding the will of God. The key text for the scholar is Romans 12: 2, "Be not conformed to this world but be ye transformed by the renewal of your mind, so that you may prove what is the good and acceptable and perfect will of God."

The balance of Coleman's document puts content into his idea of the integral university.

In all this he pleads for Christian professors, students and a *student Christian Movement integral in the life of the university*. It is this position we are taking here today and let us restate it for the sake of clarity: *We have reached the time when we must re-think the position of the Christian in the University*. This should be done by the *renewal of the mind* in order to reach a theistic position in the university, wherein the very process becomes the proof of the will of God.

The process we are suggesting cannot be done in a casual way. It must take into account what is happening in our society. It must understand the major crisis through which we are passing. It is a crisis of the fine arts, of our system of truth, of our ethics and law, of our contractual society, of our sensate culture, because of diseases in our society. (See *The Crisis Of Our Age*, by Dr. Pitirim Sorokin, as condensed by Dr. Paul E. Johnson.) This collapse of our civilization is now apocalyptically accentuated by what is known as the Atomic Age. The time element has forced the issue in better living for survival reasons, if not for the known goals of ethical conduct. In any case, the first step is to recognize the crisis for what it is; namely, a major crisis in every area of human conduct.

At the very period of the collapse of our civilization has come what is known as the Atomic Age. It has the following characteristics:

1. The release of a power so vast that neither the mind nor the imagination of any one man, or group of men, can comprehend it.
2. This power can relieve man of most major physical burdens or it can end civilization on this planet.
3. Since the release of atomic power was first made by the Military and for a military purpose; and since there is no military defense against atomic bombs and none can be

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expected, its release has brought to mankind an entirely new age of fear and insecurity.

4. For the first time in the history of Science, frightened by the ghastly possibilities of their own product, scientists have turned from purely scientific procedures to the social consequences of their work.

In the light of these factors, what does all this say to pastors in university centers and to the professional religious workers and counselors among students?

1. These religious leaders should know the real nature of the crisis and interpret the facts of the actual situation. Any glib glossing-over or head-buried-in-the-sand tactics are unforgivable. Mankind ought to know what is taking place and religious leaders in colleges and universities ought to be among the first to tell the truth and to interpret the facts.

2. One of our major tasks as Christians is the development and maintenance of the mind for permanent peace. There are multiplied educational and religious factors involved but let it be noted that the one major political hope now on the horizon is the United Nations Association. It ought to be considered a prelude to World Federation and, in the meantime, the United Nations should receive our hopes, our interest, and our prayers. We deem it not amiss to pass on a suggestion we heard a member of Parliament make; namely, to carry the Charter of the United Nations in one's pocket at all times and to read the Preamble at least once a week as a devotional exercise.

3. The religious leaders in university life should now consider their task in magnitude of dimensions hitherto unimagined. In these times, they cannot afford to be engaged in shallow parlor tactics, "cookie-pushing," or baiting students and faculty members into religion. Their's is the stupendous task in the intellectual and scientific circles of the educational experience to be cosmic interpreters of the nature and the will of God.

4. University religious leaders should understand that goodness is not enough. Goodness is of value but if goodness has lost its savor, of what value it is? Perhaps we have reached the stage in human conduct and in God's purpose, when goodness imperatively must have a new dynamic and a projective quality.

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Another way of saying this is to note that in our Hebrew-Christian background we have a large heritage of what is known as "personal" religion without a sufficient indication of what it really means in community conduct and in group behavior. Our acquaintance with God simply must have its outreach in projective goodness, inclusive fellowship, and dynamic social action.

Still another way of saying it is to observe that there is an element of chain-reaction in good religion. If a man knows God and has a religious experience and keeps it to himself, he will lose what he has; but, if, with a sense of mission he shares that which he has, his religious experience grows and will be greater than that which he originally had.

In this age we cannot rest content. The mission of university church workers, and all other religious leaders, is to initiate new missions and crusades of righteousness.

5. Our total world problem today is basically a theological problem. The real fact is that men do not know God. This is especially true of the faculty and students of our colleges and universities. They are the products of our educational system which has a very noticeable blind spot concerning the Hebrew-Christian beliefs. Therefore, we have upon our hands an enormous theological problem and a huge task of religious education. College men and women today need to know the nature of God, the essential Christian beliefs, and the Christian Way of Life.

We will go one step further: Mankind's *only hope* is in an evangelical Christianity. It believes that God is our Father, that men are brothers, that Jesus Christ is our Savior, and that God's kingdom will come on earth.

### C. THROUGH STUDENTS

By JOYCE ROBERTS

CHRISTIAN students on college campuses all over the country, during the past six months, have been reading and thinking about a statement issued by the SCAM in preparation for its National Student Assembly. It reads:

WE ARE CALLED:

To face a New World in a crisis

Where millions have died in the second world war,

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Where incredible human cruelties have broken out,  
Where atomic energy has been unleashed,  
Where the use of power is the issue of our time,  
    Yet a world with new possibilities—  
Of mankind's unity,  
Of material plenty for all,  
Of world organization based on law,  
Of that knowledge and truth that can set men free.  
To recognize anew the Will of God  
Who is Creator and Sustainer of nature, life and spirit,  
Who for Christians is revealed  
    in history and the Bible,  
    in the moral law,  
    and supremely in Jesus Christ and his Beloved  
    Community which is for all men;  
Whose will is our law, our adventure and our peace.  
To commit ourselves to God  
As individuals and as members of the SCAM, that we  
may realize in time as much as possible of the eternal  
plan of God who brings to the spirit of man today, as  
always, the prophetic message—  
    “AND I HAVE CALLED THEM.” Jeremiah 35: 17.

Having had the opportunity to travel in several parts of this country, meeting and talking with students, I have been constantly aware that their thoughts have begun to lift above the campus scene to the confusion in the post-war world and the spiritual bewilderment of which they feel themselves to be so much a part. I've had the feeling that many wanted to face a new world in a crisis—to accept its challenge, but they weren't prepared—they didn't know how. I've heard these questions and statements over and over again: “Yes, I go to church. I'm looking for something but so much of what the minister says goes right over my head. It doesn't make sense to me. I can't see what relevance it has to what I do on the campus or relevance to my life or what goes on in the world today.” “You talk of the will of God. What is it? Where do we find out what it is? I don't know what I believe as a Christian.” “My father is a minister,” or, “my family are good church members, but I refuse to have anything to do with the church. The church service is all emotionalism, and I don't want to have anything to do with it.” Another remark: “Let's discuss labor, national and international

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affairs, but let us take it easy on the Christian side of it!" In the light of these questions I've begun to ask myself Why aren't Christian students a more vigorous force on the campuses? What difference would it make if they were? Why haven't our students been challenged sufficiently with their responsibilities as Christians, in world and national affairs? Then I've asked myself, What responsibility has the Church, as well as the home and the university, in all this?

The past few years have witnessed an increasing interest in students on the part of the churches and an awakening by the churches to their responsibilities in the student field; for example, the United Student Christian Council is a new organization where we can work out together total campus plans for religious activities.

I believe that the church must make real, vital, and understandable, the meaning of the Christian faith for students—a consciousness of God as a reality in human experience; an understanding and appreciation of the personality, life and teachings of Jesus Christ. I am firmly convinced that in order to do this we must discover a new way of getting this across to the students; a new way of stating something very old but of greatest importance in the world today, to make it real. Of course, this implies a faith that is socially relevant, but I believe the church has the responsibility to develop in students the ability to participate constructively in a social order. Of course, one must have an understanding of what sort of social order, based on certain principles, he desires. We cannot stop there for I believe that the job is only half done. Many students have felt that that was where the church stopped. They want to know how to participate themselves—where—techniques. I think that many more students would have a greater respect for the church if they did this.

This leads me to say that I believe the churches have a responsibility to their students to urge the students' participation in lay movements and to explain the relation of certain lay movements to the churches and the Church, and as college churches or foundations on a college campus, to work with other religious groups to coordinate their efforts. The following is part of the Church-

manship policy-statement passed at the National Student Assembly of the Student YMCA and YWCA: "The Student Christian Association Movement recognizes its place as a part of the Church Universal and cooperates with the churches in making its contribution to the Christian community." So many students have felt, as I know some ministers have felt, that a student's allegiance is either to a campus Christian association or to a church student group. As this Churchmanship statement has tried to point out, it is not an either or, but must and can be both. Therein is mutual benefit.

On all college campuses in this country, which I had an opportunity to visit, students were extremely anxious to know what went on at Geneva and at Prague this past summer. They wanted to know what they could do to feel a part of this world fellowship of Christian students as well as non-Christian students. I was appalled to find out how little the World Student Christian Federation meant to them. As Dr. Shedd has said, "Students want to discover together issues confronting the Christian faith in their moment of history and work together on these." The USCC has helped greatly in this, but an understanding of it and its workings must penetrate the local campus which I believe thus far it has failed to do successfully. The WSCF can't remain in Geneva if we are to be world citizens. As world citizens, obviously, we must work together not only with Christian students but with all students; and by working together I mean, in direct contact. I believe that our national church student groups ought to avail themselves of every opportunity to make a Christian witness and at the same time come to a greater understanding of the thinking and customs of students from other countries. I believe that the churches have an obligation to expose their students to the world they live in, and, incidentally, it will be a good test of the sort of job the church has done through its students. At the Prague meeting this summer, where national church student (college) organizations were invited to send delegates—an opportunity to meet and learn to understand students of all beliefs from thirty-eight countries in the world; where it was not necessary to commit one's organization to a world organization; where there was an opportunity to participate constructively in the forming of a

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world organization—only *one* denominational national student organization sent a delegate. At the Chicago Student Conference held last Christmas, where students from about two hundred seventy-five college campuses met together, only two national denominational groups had voting delegates and two had observers. These facts speak for themselves.

What influence can the church have through these students? Christian students in fellowship hold in their hands the power to change and raise the level of living and thinking on their campus, which they only slightly suspect. These Christian students on campus, in whatever Christian student group they are, have been the instigators of bull sessions on some of the fundamental questions of life and religion which have made virtually most of the campus do some deep thinking which many never before had taken time to do. On many campuses, some students have started small discussion groups on the Bible, Christian vocations, and the like, to start other students thinking—to help make it a Christian campus. By their own personal example in clean living, their high standards, and, at the same time being popular, they have had their influence. On many campuses it has been the Christian students who have stood up against racial discrimination, who have tried their hardest to put good men into political office. Christian students should be channels through which students on the campus may see their world responsibility more clearly. Someone has said to me that if students really want to be dangerous and make a difference, they need not become Communists; they need only to be Christians. I believe we need more dangerous students.

### C. THROUGH STUDENTS (Continued)

By HOMER C. WILKINS

WHEN one reads the subject being discussed, "Christian Higher Education Faces an Atomic Age," the eye and the mind are caught by the word "Atomic"—that word which in the last year and a half has become a magic word. What once was just another technical word, which most persons would have to look up in a dictionary every time they saw it, has taken on connotations not to be found in the dictionary—mysterious, horrible

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connotations. It has become symbolic of the future, and everybody seems to think that a new day is dawning, at least new in some respects. But I contend that if the *atomic* aspect of our age is the only distinguishing mark, then we have little need for alarm. Actually, the atomic bomb was made possible only by a combination of tendencies in our civilization, which have been visible for a few centuries. Those tendencies are still operative in our society. And so, as we face the Atomic Age we still are facing the same age which we have faced for several generations. The atomic aspect only gives greater urgency to the whole problem of social progress, but, in itself, does not necessitate a major change in our social set-up.

The important thing that the atomic bomb has taught us is the urgency and speed with which social progress must be made. I fear that the social world is not prepared to meet the challenge of the age. But this is only a call for greater loyalty, greater sacrifice, and greater love, on the part of those socially minded few who have among them the only salvation for our society. Included in this group is the Christian Church. And since the college-age young people of today will be those in power tomorrow, the church should be conscious of its responsibility toward giving to our young people a basic philosophy of life which will be Christian both in principle and enthusiasm. The problem confronting us here and now is, "How is this to be done?" I shall point out four directions in which the Church should extend its efforts to give students such a Christian philosophy of life: (1) Provide some sort of re-interpretation of the Christian message, more suitable for our time. (2) In young people's activities, emphasize activity and not primarily discussion. (3) Seek to acquaint young people with other organizations and movements, with similar goals and means. (4) Emphasize the necessity of a revival of the missionary spirit, interpreting missionary work in a broad sense of the term. I shall take these up one by one.

My experiences as a student among students for the last five years have led me to conclude that the historical presentation of the Christian message is not reaching enough young people. This is partly because the church has been construed to represent the

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conservative. My experience as a teacher for two years in Turkey taught me much about the place of religion in the lives of intellectual people. Historically, Turkey is a strictly Moslem country, but about twenty-three years ago a small group of radicals, seeing the existing religion as a true opiate of the people, established the means of paralyzing it. Now *very* few intellectually "respectable" young people have anything good to say for *any* organized religion. I think this is an extreme case, but I also think that young people in every intellectually awakening country are gradually throwing overboard the whole idea of organized religion, simply because it represents a culture out of touch with the problems of the day. Personally, I believe that the message of the Church is the message the world needs. The Christian philosophy is a truly radical one when, by Christian, we mean the type of motivation exemplified by Christ and his early followers. True Christianity is a way of life more than a system of philosophy and, as in the past, there are only a few people who really know the significance of that way of life. These few people ought to be held up as examples to young people. How many young people of college age know much about men who in our day catch a glimpse of what the Christian message can mean to an individual, even leading him to change his field of work. I could cite examples, but we all know of a few. It seems to me that many students could be moved by the stories of such modern Christians—representing a Christianity with a real interest and zeal in present-day affairs.

That brings me to my second point—that churches should try to develop a program of Christian *activity* rather than stressing discussion groups and social gatherings, although these latter two are very important. I know that a lot of good can be derived from discussions of many topics—theological, philosophical, political, etc. My point is that the emphasis should not be on these discussions themselves, but that there should be an attempt to steer students into kinds of work and activity which help to solve the problems brought up in the discussions. To be a little more specific, I think there are numerous projects on which young people of the Church could work: Assisting in recreational centers in the underprivileged sections of cities, doing part time volunteer

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work for other local social agencies, going all out for the World Student Service Fund drives, initiating and steering drives for food and clothing for the war-worn countries, and so on, and so on. Of course all of us are familiar with the excuse of not having enough time; but students *will* give time to a project with which they are in sympathy and in which they can accomplish something. One only has to think of the enthusiasm of students in some of our political organizations to realize the potentialities of action in young people when they are inspired by an ideal they can pursue consistently. The resistance movements in the warring countries are other examples of the power of students. Students only are beginning to feel their strength; and their influence will be worthy or otherwise, depending on the worthiness of the prompting ideal.

One other way in which the church can broaden its influence is to acquaint young people with other movements and organizations. Inter-church activities are influential on a local scale. Any international student club or association in the locality is another possible way of broadening the scope of interest in a group. I, myself, know that I probably never would have gone abroad for work had I not become interested in international problems by becoming acquainted with the International Student Association of Greater Boston.

The realization that student Christians are voicing their opinions and doing things not only on a local, but also on regional, national, and international levels, helps each individual student to appreciate more keenly his own possible part in the scheme. Such organizations as the Student Christian Movement, the United Student Christian Council, the World's Student Christian Federation, and the International Union of Students are organizations meriting the active support of all wide-awake students of any church group.

And now our last but far from least important point is that Christianity is an inherently susceptible religion. I am not speaking of the old-time convert nor the die type of missionary work, but I do think that if there were more interchange of people and ideas between countries, a lot of our problems of international understanding and cooperation would be solved.

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Since I returned from Turkey I have been amazed to find so many young people who definitely seem to be interested in getting into some kind of work abroad for a short time. I firmly believe that a much larger emphasis ought to be put on this kind of Christian activity. The future holds still more such opportunities than did the past. And I further believe that students will respond to these opportunities if they are approached individually about specific jobs to be done. And an experience of a few years abroad seems to do something to one's attitude toward religion and toward the world. One of the most extreme examples I know of is one of my own classmates who happened to be in Germany when the war ended and until quite recently. By talking with him for about two hours I found out that something had happened to him in the two years he was there. He apparently got around quite a bit, saw a lot, and took in everything he saw. He is now in the process of getting an immigration visa for his fiancée, a German girl of Jewish background who went through hell-on-earth during the war. But the most drastic thing he is doing is beginning his work in a law school, to specialize in International Law. Only a terrific experience abroad could make such a brilliant student of Electronic Physics turn to International Law as his life's work. If only a few per cent of the students somehow could get this kind of world view, our whole international scene might be quite different in a few years. And I think the Church has the opportunity to get more students interested in this kind of work.

Thus the Church must present a dynamic, living Christianity in which students can find the ideal commanding their enthusiasm, leading them out of a provincial mode of life into the stream of world fellowship and cooperation. No one expects revolutionary results overnight, but the church is the guardian of a faith which, in time, can transform a chaotic world into a brotherhood of men.

# Preparing Graduates of Church Related Colleges for Responsible Living With One's Fellow Man\*

BY ERNEST M. LIGON

THE theme of your conference is indeed a grave one. I am sure that all of you recognize fully that we have come to a time in human history when such conferences as this carry as their responsibility the hope of the future of our civilization. You can no longer be content with some beautifully worded reaffirmations of good intentions. Doing just a little better than we have done is not enough. I think that most of you will agree that in the matter of teaching our youth the secrets of responsible living, we must make progress in the next two decades comparable to the growth of natural science in the last half century. The very center of this task is the problem you have assigned to me, responsible living with one's fellow man.

It is increasingly clear that man's inhumanity to man now has reached the threshold of race suicide; but no one wants this suicide, and, even more significantly, no one accepts any of the blame for the world's predicament. Can it be prevented? As college administrators, you gentlemen announce that your institutions are prepared to give to the youth sent to them character, culture, liberal education, Christian democratic ideals, social vision, and many other desirable virtues. If you could make good on these promises, our present world crisis would be quickly at an end, for in your institutions and others like them are found probably nine-tenths of the world's leadership. The fact is, that however noteworthy the achievements of our colleges and universities have been, our production level, in this matter of living with one's fellow man, is only a small fraction of the amount necessary to prevent world disaster.

\* This paper is one of three on the general subject of "Preparing Graduates of Church-Related Colleges for Responsible Living," read at the Annual Meeting of the National Commission on Christian Higher Education, held at Boston on January 15, 1947. Dr. Ligon is Chairman of the Department of Psychology, of Union College, Schenectady, N. Y.

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### TYPES OF BEHAVIOR

When we look closely at some of man's shortcomings, they include some types of behavior which have in them graver sources of danger for the future of our civilization than most people realize. The ones which I shall mention may surprise you and, at first, even seem irrelevant to the problem at hand. Yet, I believe that these habits represent man's greatest weaknesses. In a way they can all be loosely described by saying that, by-and-large, the scientific attitude is foreign to the human mind. That is, we do not and perhaps cannot view the great majority of our problems objectively. For example, we accept most of our ideas on an all-or-none basis. Nazism and Communism are all wrong. Democracy is entirely right. Such all-or-none judgments rarely, if ever, are warranted by the facts. I think you can see the significance of this habit in social relations, in which all-or-none reactions are the rule rather than the exception. Or again, we accept a vast majority of our opinions on the basis of a single case or, at best, very inadequate evidence. Indeed, we accept many of them, like recited creeds, without even knowing what they mean, much less what the evidence for them is. Many a man with great achievement behind him is forever condemned on the basis of a single act. Indeed, all for which he stands may be condemned along with him. I do not mean that this is universally true, but that it does happen all too frequently. Three others are especially significant in our social relations, one of which is our tendency to judge others by their flaws. We may reject a man entirely because of his table manners or a significant movement because of a few minor points of weakness in it. Another has to do with some of our habits of social perception based on invalid stereotypes. There is no such thing as a weak chin. Refusal to look one in the eyes does not prove dishonesty. The widespread gray eyes characteristic of the modern fiction heroine have nothing whatever to do with her character. Most interesting of all is our almost total inability to see ourselves as others see us, or even to recognize our own behavior in others. Striking a bully so that "he will know how it feels" is a common form of parental discipline which fails in its objective probably a hundred per cent of the time. Almost running over a pedestrian does not

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make us any better pedestrians. Being almost run over has no influence on our care in driving a car. Conceited behavior does not look to the behaver as it does to the observer, or it would never be done. So it is with most of our social offenses. Probably not one person in a thousand wants to offend others or to be unpopular. Unfortunately, our fellows are continually being offended by us and we by them. These are only a few of a great many such reactions. I have not mentioned our sensitiveness to criticism, our fear of failure, our pride in "social, national, intellectual, and physical characteristics" which are ours by accident of birth and not achievement, and our corresponding intolerance of those less fortunate in their choice of parents and birthplace. These are the great personality questionmarks in man's ability to create a civilization of peace on earth and good will among men. Whether these habits are inherent parts of human nature or are subject to the educative process is a problem of great importance to the future of mankind. I believe that the latter hypothesis is more true than the former.

Over against this dark picture, let us look at man's potentialities. I have frequently made the statement that man, as our generation represents him, is at best not more than one-third efficient. This statement can be defended with an abundance of evidence. For example, if our undergraduates would apply fully all the laws of learning now known to modern psychology, they probably could learn several times as much as they do learn, with not much greater effort. If all the principles which have been discovered about emotional development were taught thoroughly, mental disease and the general level of human unhappiness could be reduced by almost incredible amounts. If our present knowledge of social adjustment were really made a part of the acquired skills of our growing youth, our present social chaos could be brought quickly into a relatively integrated order.

### HOW SOLVE THE PROBLEM?

The problem, then, is this: Can these grave human weaknesses, on the one hand, be overcome and these largely untapped human potentials, on the other, be realized? I believe that both can be achieved. The question is, how?



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In the first place, there would seem to be thousands of years of evidence to support the conviction that we do not yet know how, and, more important, that we shall not discover the correct methods on the basis of opinion and argument, however wise. The making of theories and counter-theories, without the test of objective evidence, has been tried throughout human history, with World War II the most recent outcome. For example, it is our custom, in most academic problems, to see needs as educational objectives, to develop some curricular methods by which it seems logical to achieve those objectives, and then to carry out our procedure, with seldom even the slightest effort to evaluate their effectiveness. I would hazard the guess that we have done things in higher education for a hundred years, that, in a decade, scientific evaluation would have discarded as hopelessly ineffective for the purposes for which they were designed. Does that hold for character education, including this problem of social adjustment? Can the method of science be applied to social problems? Here is the theme of what I want to say today. I believe that there are great social and spiritual principles which run through the universe which are just as far-reaching and inviolable as the natural laws. It becomes, therefore, our task to discover, not to invent them. One form of prayer which has been highly successful in the natural universe we call the scientific method. Perhaps you may question this implied relationship between scientific research and prayer. It would be my thought, however, that few ministers in their prayers seek to learn the universal will more sincerely and objectively than does the scientist using the method of experiment. We need to try it more fully in discovering God's will for our social problems. For example, you who are here, the educational leaders of our day, could argue indefinitely about your respective social theories, and never closely approach, much less reach final agreement. *But!* Submit those same social theories to the refining test of the scientific method, follow your evidence with stern honesty, and you eventually will come together as inevitably as do physicists and chemists, and even psychologists.

There are, then, universal social laws. We must discover these laws and instil them in our students if we are to teach them how

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to live with their fellow men. Discovering these laws is our first problem. The second is how to teach them to our youth.

### SOME ESSENTIALS OF CHARACTER EDUCATION

I am sure that your invitation to me to speak to you today on this topic was not predicated on any thought that I have some final answers to the problem. I most certainly have not. Moreover, I submit to you the belief that our first step in solving it is in recognizing frankly that we do not know the answers. My contribution, today, I hope, will be rather to indicate how we must go about finding the answers. I am convinced that for a long time our greatest progress can be made by use of the scientific method. It is on the basis of years of this sort of research that the principles which I now shall set forth are based.

In the Union College Character Research Project, we have had as our major problem discovering what are the minimum basic essentials of effective character education. Let me make this clear. Hundreds of theories of character education have been tried. The earliest efforts of scientists to measure their effectiveness, however, were so completely negative as to leave many with the conviction that character education is impossible. This, of course, is not true. But these pioneer researchers did point out to us many forms of character education which will not work. In other words, they showed conclusively that if we are to teach our students the principles of responsible living, we shall have to go about it far more fundamentally than, for the most part, we have in the past. When, therefore, I speak of the minimum basic essentials of effective character education, I mean just that. They are complex and difficult. They will require effort in this area many times that which we have put forth in the past. The fact remains that, if I read my data with any insight at all, these things we must do if we are to teach men to live responsibly with one another. I should like to mention five of these. I honestly believe that, if we apply these principles, we shall do effective character education, of which social adjustment is a part. And I am almost absolutely certain that if we do not apply these principles, our character education will be ineffective.

In the first place, we must be very clear about our objectives.

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When social adjustment is translated into educational objectives, it becomes a number of very definite and precise attitudes. Our own research, and I think that of most psychologists who study attitude formation, leads us to the conviction that in this field of character education, unless we know where we are going, our chances of getting there are negligible. Now, I am fully aware that this is stepping into the difficult problem of trait theory. When our early experimenters in this field demonstrated that many of the social objectives which we were then using as character-trait goals were not compatible with human nature, some psychologists believed, for a time, that this indicated that there are no generalized traits. What seems to be more probably the case is that they did prove that we must study human nature to find out what traits are a part of its potentialities instead of deciding on a group of desirable objectives which we would like to impose upon it. In any case, our studies of more than a decade have led us more and more to precise statements of our objectives. For example, when we began to state the social principles of Jesus in teachable and psychologically valid attitude traits, one of our general social aims for Christian character came to be described as, being determined to see that every man gets his chance at happiness and success. This, in turn, had to be broken down into more precise attitudes appropriate to the age levels at which we were working, and these into still more specific attitudes to become definite enough to teach. This trend toward increasing precision was certainly not of my choosing. It came about simply by following the evidence. Our methods have proved to be effective largely as a function of the definiteness of our goals. Indirection and incidental learning have given us no discernible results at all. We have found that if we wish to teach certain attitudes, we must aim directly at that task. The learning of attitudes does not happen by accident. I would say to you then, if you would teach your students to live responsibly with their fellow men, you will need to discover what this means in terms of definite, teachable attitudes, and direct your educational procedures to the specific task of teaching those attitudes. I might say in passing that discovering what attitudes to teach is no simple task to be solved at a conference table. It took ten years

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of intensive research to complete the tentative list we now are using.

In the second place, we must obey the laws of learning. Teaching attitudes must follow very definite principles. Good intentions are not enough to guarantee success. Teaching attitudes is certainly more difficult than teaching calculus. It is common practice in modern education to teach skills, with attitudes as a by-product. I predict that the day will come when teaching attitudes will be our main business, with skills as important but, primarily, means to that end and not ends in themselves. For example, another of our general goals, based on the teachings of Jesus, is, love of right and truth. But it is love of right and truth rather than some examples of right and truth which we try to teach—an attitude, not skills. I am far more enthusiastic about my students developing a burning desire to understand human personality than I am about their learning a few facts about it for the next examination. Now, the methods for teaching attitudes are fairly complex. The point that I now am making is meant to be only an example, not a complete statement of the problem. I emphasize this one principle, because it is common practice to teach facts and assume that the student will discover and learn the attitude by implication. The evidence is overwhelming that this rarely happens. A student can take a half-dozen courses in science without discovering the simplest elements of the scientific method, unless one of his instructors points them out as such. Friendly contact with other races does not produce attitudes of race tolerance unless those attitudes are properly emphasized at the time. There are those who believe that the way to develop personality is to set up a succession of situations, help the child to adjust to each and hope that the necessary modes of adjustment will follow. I see no evidence for this hope, certainly not in any such magnitude as is necessary in our present crisis. An attitude has not been taught until it becomes a functioning part of the personality of our students. Effective character education requires that we achieve this.

Third, we must take into consideration the principle of individual differences. So long as we teach our classes as if every student in them were exactly like every other student, so long we

shall be ineffective. In the Union College Character Research Project we have developed one of the best-equipped mental measurement laboratories in the country. We test our youth thoroughly in every aspect of their personalities. This we have done because we have found it necessary for effective character education. For example, another of our major goals, based on the teachings of Jesus, is, A dominating purpose in the service of mankind. How shall we inspire our youth to live their best and to learn the will of God for their life work in any practical sense unless we measure accurately their inborn capacities as one evidence of what that will is? Probably one of the commonest causes of unhappiness in this country is over-ambition. In all of your institutions there are students striving toward goals for which their native endowments do not fit them. Probably, one of the greatest contributions which psychology can make to human happiness is in helping our youth to find vocations for which they are fitted by nature. When, in addition, we give them a social vision for those vocations, we shall have laid a solid foundation for social harmony. Such a program of individual guidance and inspiration must be a basic part of the work of every institution of higher learning as soon as possible, if already it has not been achieved.

Fourth, we need to know the laws of developmental psychology. At each age level there are lessons which can be taught best at that time. This is as true of the college age as any other. Furthermore, there are attitudes which, if left untaught at an early age level, increase the difficulty at later age levels of teaching others, for which they are prerequisite. This may seem to imply that there are some college students for whom our task in character education is hopeless. To be sure, Jesus set no age limit at which man can be born again; nevertheless, the fact remains that the difficulties in some cases do seem almost insuperable. For example, another of the great Christian ideals which we are attempting to teach in the practical daily living of our children is the lesson of the Cross, the principle of vicarious sacrifice. In making this a part of Christian character, we attempt to teach more than fifty attitudes; for example, the willingness of a child in the nursery to let other children play with his toys; a child in the primary

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grades, to make sacrifices for his parents; a high school junior, to find effective Christian ways of "getting even"; and a youth in College, to dedicate his life to some great social vision. However, probably we shall not succeed in the last unless the first steps have been taken, on which to build. There is not time to develop this as fully as I would like. I trust you will see its significance and implications.

Fifth, and in many ways most important of all, we must measure the effectiveness of our methods. Almost everyone recognizes that science progresses in proportion to the accuracy of its measurements, but not everyone realizes why this is the case, and how basic measurement really is. The scientific method does not create hypotheses, but it does evaluate them. Methods of character education have been in use for hundreds of years, which the scientific method would have proven ineffective in a couple of decades, at most. In our own project, a large portion of our present research consists in developing more and more accurate attitude scales by which to measure the effectiveness of our methods. Such scales are not easy to construct of sufficient reliability and validity to measure as accurately as we could wish. Even our present scales, however, are many times better than none, and methods for building better ones are now being developed very rapidly in psychology. I cannot over-emphasize the importance of this principle. With full recognition of the difficulties of measurement in this area of behavior, nevertheless, "whatever exists, exists in some amount and can be measured" and we shall not make sufficiently rapid progress to save civilization unless we do so. For example, I previously have mentioned the fact that in our project we have abandoned the concept of learning character traits as incidental learning in general situations or as implied from inspirational content materials. There are still many educators who believe in the situational approach. We have abandoned it. Why? The answer is because we could not find any evidence at all of its effectiveness.

Our whole emphasis on driving directly at attitudes, at home, school, and church, came about because our measurements showed us that we had to do so to get results. There can be no objection to the statement of new theories. Let us have as many hypotheses



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as we wish or can develop. We must object, however, to building curricular methods on these theories without, at the same time, setting up measuring instruments for evaluating them. In our own project, there is not a single hypothesis which is not open to new evidence, nor even one for which we are not setting up measuring instruments for getting that evidence. I think this is probably the key to the tremendous progress of science. Measurement makes it possible quickly to abandon wrong hypotheses and to recognize and refine good ones.

### A CHALLENGE TO COLLEGES

I have mentioned very briefly five of the basic minimum essentials for effective character education, as indicated by our data. As they are listed in my forthcoming book, there are at least nine of them. These five, however, are all that my time allows me to state today and certainly they will show that teaching our youth to live responsibly with their fellow men is not a task to be achieved by common-sense methods. "Charles Steinmetz, a few years before his death, when being asked, 'What line of research will see the greatest development during the next fifty years?' is reported to have replied after careful thought, 'I think the greatest discoveries will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces, which as yet, have hardly been scratched. When that day comes, the world will see more advancement in one generation than it has seen in the last four.'"

Here, then, is my thought on how our colleges and universities can teach our youth to live responsibly with their fellow men. How, then, shall we proceed? It is one thing to see the enormity of our task. It is another to reduce that problem into practical methods for solving it.

My first suggestion is negative. Do not be content with leaving these meetings with nothing more than good intentions on this problem. As far back as the Book of Judges, it became clear that when men depended entirely upon their own judgment—when

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"every man did that which was right in his own eyes," it regularly proved to be "evil in the sight of Jehovah, and He delivered them into the hands of their enemies."

Why not instruct your committee on research, composed of men trained in the methods of scientific research in this area, as well as others trained especially in ethics and social problems, to proceed in this direction. Give this committee the means and the power to set up thorough-going research projects to solve these problems. Have them examine the research programs now engaged in relevant problems. Open your own schools to such research.

For example, in the Union College Character Research Project, we have the cooperation of eight churches in various parts of the country, a Y.M.C.A., and in preliminary form several schools, and, of course, Union College itself. These institutions do not think that we have all the final answers. They are simply challenged by a deep desire to help us find them. In a very few years, such a committee, given full cooperation by you here today, could develop methods for teaching responsible living in an Atomic Age as far-reaching in the area of social education as atomic energy has brought about in our need for it.

Here, then, is the direction of our future education for Christian character, if by our educational processes we shall hope to save civilization. It is my firm belief that, if we apply such scientific methods rigorously, we shall make as much progress in the next twenty years as we could without such methods in a thousand years. Jesus himself indicated our method. When asked how to distinguish between true and false prophets, He answered: "By their fruits ye shall know them."

# Preparing Graduates of Church Related Colleges for Responsible Living in the Civic Community\*

BY DANIEL L. MARSH

CIVIC pertains to a citizen, or relates to a man as a member of society. Paraphrased in the interest of clearness, the subject assigned me would read: Preparing the graduates of church-related colleges for responsible living as members of society.

Let me start by clearing the ground of two erroneous conceptions as to how human beings are to be trained in the fine art of living together, in the science of getting along with one another.

The first misconception is that it can be done by legislation, such as the so-called Fair Employment Practices Act. Although this legislation has been promulgated by many persons whose motives are questionable, yet let it be conceded that two groups have been perfectly honest and sincere in their agitation for the Act. One agitator emerges from certain minority groups who feel that they have not been treated fairly by representatives of the majority, and the other, ambitious to demonstrate his tolerance and fairness, takes up the cudgel in the interest of the minority groups. These two, aided and abetted by others whose motives are not so pure, write upon the statute books a law which makes it illegal for an employer to ask for information concerning the racial inheritances or religious affiliations or preferences of a person he is thinking of employing, and likewise illegal for an employment agency—even a university placement service—to collect and furnish such information to an interested employer.

The thing that is aimed at is right and proper and Christian, but the method is extremely dangerous. Most of the promulga-

\* This paper was one of three on the general subject of "Preparing Graduates of Church-Related Colleges for Responsible Living," read at the Annual Meeting of the National Commission on Christian Higher Education, held in Boston on January 15, 1947. Dr. Marsh is President of Boston University.

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tors of this type of legislation would undoubtedly inveigh against a proposal to repeat the Prohibition experiment. They would vehemently declare that Prohibition never could succeed because you cannot control the appetites of men and women by legislation. Do they not know that, difficult as it is to control appetites by legislation, it is infinitely more difficult to control emotions by legislation? You cannot make a hater of Negroes or Jews love them by adopting a law. The law may have temporary success in preventing the hater's emotions from manifesting themselves in a particular transaction; but it is easier by law to prevent a man from selling liquor to another than it is to prevent him from harboring prejudices.

The net result of the law is to feed the fires of prejudice with the fuel of resentment, and thus to retard the establishment of the fairness and the brotherhood toward which we were making reasonable progress by way of Christian education. Furthermore, such a law will eventually make liars and hypocrites, and will lead to disrespect of law. Moreover, in our form of government, which rests upon the idea of the rule of the majority, it is never wise to legislate in the exclusive interest of the minority; for no tyranny can be worse than the tyranny of a selfish minority in the saddle. Let me repeat that I am unqualifiedly in favor of the thing that the Fair Employment Practices Act aims at; but I am against the law because it is bound to be self-defeating in the long run.

Unfair discrimination is effect, not cause. It is the natural outworking of hate and prejudice. But hate and prejudice stem from the irritation of boorishness and selfishness or ignorance and superstition. In medical science we have learned that we must remove the cause if we are to get rid of a plague that scourges humanity. So also, if we wish to get rid of the social disease of unfair discrimination, we must remove the cause of it—and that can be done only by education that is infused with the spirit of Christianity.

The other erroneous thing that encumbers the ground is the notion that we can prepare young people for responsible living in the civic community by a system of compulsory universal military training. Nearly every well-informed student of the sub-

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ject knows that military training does not prepare its victims for responsible living in the civic community. Since its advocates recognize that the very genius of America is against such a practice, they now are restoring to specious and fallacious advocacy of "universal training." The latest advocate of this speciousness is President Truman, who, when he appointed an Advisory Commission on Universal Training, said: "The military phase is incidental to what I have in mind." He asked the Commission to submit to him recommendations on "various plans for universal training for national security," speaking also of discipline, physical training and social responsibility. So he talks now, but only fourteen months ago (on October 22, 1945), he told Congress in a special message: "The basic reason for universal training is to guarantee the safety and security of the United States against any potential aggressor. The other benefits (self-improvement, physical training, literacy, moral and spiritual welfare) are by-products—useful indeed, but still by-products."

Being unable to get the country to swallow his pill of universal military training, the President now sugar-coats it by calling it something else. Any program which is based on the disciplinary training of young people by government, which seeks to indoctrinate orthodox ideas, which seeks to substitute conditioned reflex action for objective thinking, which supports military ideas of obedience rather than reflection, is not only inferior education; it is positively dangerous. The proposal of universal service in training for citizenship, by the Government, when linked with military and security needs, is but to copy the most reprehensible features of dictatorship, even though the motive may be commendable. True education leads toward responsibility, making the educated individual "stop, listen and think" before he acts. The military way is to engender reaction without thinking. Between these two there is an irreconcilably divergent conflict.

Let us now turn to the correct procedure to be followed in turning out college and university graduates prepared for responsible living as members of society. The primary object of an educational institution is education. I suppose that every educator will in time work out his own definition of education. I have written mine. It may not suit you, and I may wish to

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amend it tomorrow; but up to the present time it is my own best concise definition of education, as I conceive of it. It, of course, rests back upon the etymology of the term, and is as follows:

Education is the leading out of the individual into a full-orbed, efficient and rightly integrated personality; able to express himself fluently and with precision in his mother tongue; equipped to make a living while he lives the more abundant life; serviceable to society; comfortable at home with himself and with his fellows, and *en rapport* with the ultimate spiritual realities that lie behind the visible phenomena of the universe.

Education is the indispensable means by which society shapes its ends and determines its progress. Obligations that are not enforceable by human law or decrees of court often, for that very reason, rest more imperatively upon the individual. The ideal "civic community" was described by Jesus as the Kingdom of God. If the products of our colleges and universities are to be equipped for responsible living in any civic community, they should bear in themselves the sovereign marks of the Kingdom of God. What are they? Let me name three of them:

First. The sacred worth of human personality. A human being is valuable not because his ancestors came over on the Mayflower, nor because they came over steerage one generation ago. A person is not valuable because he is rich nor because he is poor; nor because he is a white man or a Negro; nor because he is a Protestant or a Roman Catholic; nor because he is a Gentile or a Jew. Any one is of infinite worth because he is a person. Therefore, everything that sins against personality is anathema. Slavery dwarfed and blighted personality, and it had to go. Liquor drinking poisons and stunts personality, and it must be denounced. War blasts and ruins personality, and will have to be made impossible. Against the question as to what it does to personality must be measured every political movement, every economic system, and everything else.

We must aim at a state of society where the sacredness of every life will be guarded profoundly, and every man will look upon his fellow man as a divine creature of the Divine, whose death is as solemn as the unveiling of unknown and unending destinies.

The second sovereign mark of the Kingdom of God, as an-

nounced by Jesus, is the essential equality of individual human rights as interpreted by the Golden Rule. It rests upon the doctrine of brotherhood. All men belong to the same family. What difference does it make what the color of eyes or hair may be—blue eyes or brown eyes, brunet or blond? We have become so accustomed to them that no sane person would think of discriminating against a man on account of the color of his eyes or hair. By the same token, why should anyone discriminate against another because of the color of his skin, or because of the length or shape of his nose, or because of his racial inheritance? This whole idea of discrimination on the basis of prejudice is grotesque. But the only way it can be effectually overcome is by the unfolding and developing process of education in the individual, and by the creation of a right social and intellectual climate through education. If we could get far enough in America to practice the Golden Rule toward everybody else, without any equivocation or mental reservation whatsoever, all the problems that are breaking the heart of America today would disappear tomorrow as fog is dissipated in the rising sun. On the basis of the brotherhood of man, interpreted by the Golden Rule, the youth of America in one single generation could eradicate our racial antipathies and blighting prejudices.

The third mark which Jesus gave to the Kingdom of God as the standard of greatness is service. According to this principle, no man is great because he is rich, or because of his political position, or because of his social prestige, but only because he renders service to others. Let the rich man use his money to project his personality into fields of service which he himself is unable to enter. Let the political leader strive not for preferment nor emolument, but to serve others. Let social prestige unlock doors of service which otherwise would remain closed. On this standard, anybody can be great whether he is rich or poor, high or low, privileged or underprivileged—he can be great if he serves.

The motive of the Kingdom of God is love. Love manifests itself in kindness, tolerance and loyalty. Love brings radiant and enchanting peace in place of strife and discord. Love makes the thirteenth chapter of First Corinthians become flesh in us. Love in its highest manifestation sacrifices itself for the sake of others.

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All through life I see a cross  
Where sons of God yield up their breath.  
There is no gain except through loss;  
There is no life except through death.

America is at the threshold of her supreme destiny in the world. She is still in a state of transition, watching, studying, thinking, feeling, and talking herself into convictions which will alter the fate of the world.

It is no idle question to ask whether mass government, with its heedlessness, wastefulness, incoherence, and absence of foresight actually can maintain itself and go on as a conquering world force. One thing is absolutely certain, it cannot be done unless the people are taught a love for work, and develop a capacity for useful service, unless we maintain moral homes, unless the patriotic school is kept alive, unless the church continues to be the shaping and molding influence in our national life.

Daniel Webster declared: "Public morality must restrain ambitious men. But morality rests on religion. If you destroy the foundation, the superstructure must fall." Woe betide our country if we should ever be cursed with decay in vivid and profound religious truths. Religion is the foundation of democracy, and is essential to its continued existence. Democracy is a spirit, and not merely a form of government. Democracy finds its sanction in the nature of man. Man was meant to be free. Democracy is a state of society in which government is dedicated to the service of human need and has for its supreme aim the furtherance of human progress. Socrates called morality the art of self-possession and self-government. The one fundamental virtue, he taught, was "rule over oneself." Any people's rule over itself is never safe unless there be intelligence, morality, and a great faith in God.

Christian education must put on a program of justice and fraternity among races, nations, and classes, and in social life generally. Democracy, to be safe, must be spiritual. The future of democracy depends absolutely upon the social and political education of the masses of the people. It depends upon social sympathy and good will. Deadly foes of democracy are



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luxury of wealth, industrial and group selfishness, intolerance, and the notion that physical science has given its verdict in favor of violence and against social justice.

It becomes increasingly clear that if we are going to equip young men and young women for responsible living in the civic community, they must be given a purposive education. I do not know any better succinct statement of the kind of education they need than that which was written into the Charter of Boston University by its Founders, namely: *effectually to promote virtue and piety, and learning in the languages and the liberal and useful arts and sciences*. Liberal and useful: We must sponsor a scholarship whose results are not valued for their own sake nor for the sake of their utility to the individual, but for the sake of their service to the community. The utility idea of education taken alone degenerates into selfishness. The education-for-its-own-sake idea degenerates into aloofness from life. There must be a balance and a blending of the two values: education that makes a living and that makes a life worth living.

The promotion of virtue and piety and liberal and useful learning—that is the need of the hour. Virtue is goodness, but not of the whining sort. It is goodness that is victorious through trial, temptation and conflict. It is honesty tried and proved, especially in those things which go beyond the reach of legal requirements. It is integrity which denotes more than superficial and convenient honesty. Character is the most important end of education. Character, the life that “shines serene in the darkness and dread of night,” is worth more to the community than the largest factory, bank or store, or any number of academic degrees. Mathematics may be used to rob a bank; chemistry may be used to kill; penmanship may be used to forge a check; psychology may be used to cheat one’s fellows. Knowledge alone is not sufficient. Pilate had knowledge enough when Jesus was brought before him for trial, but he did not possess a sense of moral direction. On that memorable occasion he seized the word Truth that had been spoken by his royal Prisoner, and turned an epigram, flippantly asking: “What is Truth?” Imagine a man turning an epigram, and asking, What is Truth? when the real question before him was, What is Right? We must stand

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for knowledge plus moral control. We must aim to develop that high character which comes from a sympathetic and severe training of the known powers under right moral and religious influence. We must stand for the promotion of character, which is what one is in the dark or in the spotlight—that keeps one true is the dark and humble in the spotlight.

Piety is a controlling reverence toward God. It is religious devoutness, and includes filial honor and loyalty to parents, superiors and country. This is not a commitment of a college or university to denominationalism, sectarianism, or even to a narrow patriotism, but it is a perpetual reminder of our Christian heritage.

A "liberal and useful education" will make a man self-supporting, acquaint him with practical measures for comfortable living, prepare him for citizenship, make him a man of letters, or a theologian, or a scientist, or an artist. But to be truly liberal, it should go further; it should strengthen and broaden his faith in God; make keener his appreciation of spiritual realities; furnish him with a just conception of human life, its needs, possibilities, and obligations; deepen the distinction between right and wrong, and strengthen his convictions of those truths which surround right with the most impressive sanctions.

# Preparing Graduates of Church-Related Colleges for Responsible Living in One World

By BENJAMIN E. MAYS

IT SEEMS to me that there can be no denying the fact that for the most part the goals of education in America, whether technical, liberal, or religious, are materialistic goals. I believe this is true in state colleges and universities, in the heavily endowed private colleges and universities, and in the church-related colleges. As far as I am able to determine, the goals of education in nearly all of the educational institutions of America are essentially the same.

In brief, the goal, or the goals, of education in America might be stated in some such fashion as this: It is the aim of education in America to provide the student with skills—skills in the natural sciences, in the social sciences, in the humanities, and skills in religion—for the expressed purpose of enabling the student to “get on” in the world. And “getting on” in the world means, by-and-large, to be able to secure a good position that brings economic security, prestige, and social standing. All other ends are secondary.

Some one has said—and I am inclined to agree—that if we could perfect an appreciable increase in the salaries of the American people, 90% of them would change their occupations overnight. And I might add that college professors, college presidents, and even the Christian ministers would be among the ninety per cent. The fundamental aim of American education is *not* to develop a *thorough* democratic society. It is not to develop a *thorough* functioning Christianity. It is not to make men honest, nor to free them of their prejudices. The aim of American education is to provide skills so that the student can “get on” in the world within the existing framework. This is largely true de-

\* Dr. Mays is the President of Morehouse College, Georgia. This paper was read by him at the recent Annual Meeting of the National Commission on Christian Higher Education, in Boston.

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spite what we say in our catalogues and despite what we, as college presidents, say in public address.

It seems to me, then, that if we are to prepare graduates to live in one world, the goals of education need to be changed. There seems to have been a tacit assumption within recent decades that if the mind were developed and if one were trained to think logically, good character would of necessity follow. The crisis through which the world now is passing should banish forever from our minds such erroneous ideas. One of the fundamental defects in the world today is the fact that man's intellect has been developed to a point beyond his integrity and beyond his ability to be good. The conflicts between nation and nation, the hatred between race and race, and the ill will between man and man are not exclusively intellectual issues. Man knows more about science, religion, philosophy, and literature than he ever has known; and yet, he is as confused now as he has been at any time in history. The trouble with the world lies primarily in the area of ethics and morals. It will not be sufficient for church-related colleges, or for any other college, to produce clever graduates—men fluent in speech and able to argue and think their way through—but rather, it will be sufficient when it can produce honest men; men who can be trusted both in public and private life; men who are sensitive to the wrongs, the sufferings, and the injustices of society and who are willing to share the responsibility for correcting them. This must be done, primarily, by example, in the careful selection of teachers, and by setting before students the ideal goals, both in emphasis and in practice. Teachers should be more than good scholars; they should be good men and good women.

Sir Richard Livingstone is correct when he refers to our era as an "Age without Standards." He is also correct when he says: "The efficiency of a community will depend on its technical and vocational education, its cohesion and duration largely on its social and political education. But the quality of its civilization depends on something else. It depends on its standards, its sense of values, its ideas of what is first-rate and what is not. The vocational and the social aspects of education are essential, but the most fatal to omit is the spiritual aspect; fatal, because

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its absence may be long unperceived, and, as an insidious disease, a state may suffer from it and be unconscious of its condition till the complaint has gone too far to cure. . . . Our knowledge of the sciences, natural or social, fixes the limit of the course within which the yachts on which humanity is embarked must sail, but does not indicate the goal of their voyage, still less supply the wind to fill their sails." It is the function of the church-related colleges to define the goals of life and supply the power of motivation to enable students to achieve the goals.

As important as technical skills are and as marvelous as are the wonders of a mechanized civilization such as ours, the emphasis is definitely one-sided. In the postwar world the emphasis must be on the spiritual as well as the material, if a highly technical civilization is to save itself from those elements of decay that are always inherent in a mechanized civilization. The natural sciences must be spiritualized. Subjects like mathematics, physics, and chemistry must be more than technical, more than means of making a living, of increasing our comfort, of increasing our profit and certainly more than means of destroying humanity. All subjects must be liberalized in the sense that constructive goals must be defined and sought, and these subjects must be used to enrich life and to make men better. The professor of any subject, whether history, English, sociology, mathematics, religion, biology, chemistry, or physics, should know, through study and vicarious living, what the problems of life are and what the purpose of living is. This being true, all teaching should point to ways in which a particular subject can contribute toward a solution of the complex problems of life and ways in which living can be improved and humanity made better. To this end, the church-related colleges should dedicate themselves.

If such is accepted as one of the major objectives of the church-related colleges, then a hard-and-fast distinction between technical and liberal education proves to be false. What Sir Richard Livingstone says on this point is pertinent: "Take French: a man may study it in order to be able to order his meals in a French restaurant, or for business purposes; then it is technical education. He, as a man, is no better for being able to talk to a French waiter, or to order goods in the French language.

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But he may study French to extend his knowledge of the thoughts and history and civilization of a great people; then it is liberal education. He, as a man, is more complete for that knowledge. Or take carpentering: its study may be a means to a living or to making furniture or boats or other objects; then it is technical education. But it may also give a clearer eye, a finer sense of touch, a more deft hand, and in so far make a better human being; then carpentering is liberal education. Or take Greek: it may be studied in order to get access to the wisdom and beauty of Greek literature; then it is liberal education. Or its students may have no interest in these things, but simply be taking it in order to get an extra credit in the School Certificate; then it is technical education—if it is anything.”

We certainly need technical skills. But we need spiritual skills, as much or more. We need skills in how to live together in harmony and good will—black men, white men, yellow men, brown men. We need skills in how to make it possible for all men and women who are physically fit to work, and who have enough character to work, to have jobs. We need skills in human trust and religious faith so that we will not be afraid to live our democracy and not afraid to walk our Christianity. We need skills in how to get rid of selfishness and how to abolish war. We need skills in integrity so that men in politics and high office will possess the courage to do right without fear. And most of all, we need skills in how to develop techniques by which men not only will have the mind to see the good and desire it, but will possess the will to choose the good and act upon it. Our world is sick today not because we do not know but because we, like Pilate of old, lack the moral courage to act on what we know. The present crisis is a crisis located in the will. It is naive to say that our destructive, prejudicial behavior is based wholly on ignorance. It is based partly on fear and moral lethargy.

Unless church-related colleges and other colleges can create skills in these areas, our mechanized civilization is doomed and we make bold to assert that it ought to be doomed. Church-related colleges must help to supply these spiritual skills. It should not be the purpose of church-related colleges to produce scholars: experts in science, history, literature, philosophy, and

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religion—these are mere means. It should be the purpose of church-related colleges to develop, first of all, men; men who are experts in science, history, and philosophy. But the end must be always to develop good men.

If the true aims of education are to enrich life and to make men better, then our various skills are not ends; they are means to the ends. If the true aims of education are to perfect a thorough democratic society and a thorough functioning Christianity, our various skills will be used to these ends and not merely to the end of "getting on" in the world. If these are the true aims of education, our church-related colleges must be willing to advocate for society whatever changes are needed to make America thoroughly democratic and truly Christian. The church-related colleges must be willing to do even more—our campuses must be citadels of a living democracy and of a vital Christianity.

The students who matriculate in our colleges as freshmen should be different men and women when they leave as seniors. Dishonest freshmen should leave honest seniors. The freshmen who enter believing that the status quo is right and should be perpetuated at all cost should leave as seniors willing to perpetuate what is good in the status quo and willing to assume responsibility to change what ought to be changed. The freshmen who enter with deep-seated prejudice against Gentiles or Jews or Japanese or Negroes should leave as seniors with a conviction that "God has made of one blood all the races of men for to dwell upon all the face of the earth." An atmosphere of this kind should permeate the campuses of the church-related colleges; otherwise, we cannot prepare graduates to live in one world. But to do this, we must do more than talk it; we must live it on our respective campuses.



# The Christian College and Problems of Finance

By JOS. K. DAVIS\*

IT IS not necessary to emphasize the importance of finance in the Christian college. Without financial resources no facilities can be provided and no staff can be maintained. Consequently, without finance, no program of instruction or research can be carried out. Within its scope, the hopes and achievements, both institutional and personal, in every college are embraced. For these reasons, though it is purely incidental to the major purposes and undertakings of an institution, it is, nevertheless, inseparably bound to them.

Without sound principles, the financial program conceivably may lead an institution far astray. But, in addition to these general principles, there are some well-recognized tools and instruments which are of vital significance in the carrying on of a financial program. Some of these agencies are:

1. The budget
2. The accounting system
3. The financial reports.

These mechanisms constitute a continuous cycle through which the financial program is set up and expresses itself. As mechanical details, they are of little consequence; but in their relation to the carrying out of the purposes of the financial plan they are of the utmost consequence and no institutional executive can safely try to get along without them or safely content himself with any quality in them other than the best.

It is first necessary to recognize the varied obligations which rest upon a college, obligations which are more extended than those of a commercial concern. A college is an owner, an operator, and a trustee, all in one. It has outright ownership of certain funds and physical properties. It is responsible for the operation of certain of these properties. In addition, it is the

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trustee of many and various funds, some of which are expendable and some of which must be kept permanently intact, the income only to be used.

These obligations result in splitting up college finances into "compartments," each of which is distinct and separate unto itself. These compartments are spoken of as funds, each of which consists of cash or other resources set aside for the purpose of carrying on certain activities or attaining certain objectives in accordance with some specific limitation. Each fund is a distinct financial entity and the restrictions applying to it, both as to its kind and as to its purpose, must be strictly observed.

The different types of funds, long ago standardized and now more or less common in various institutions, are:

1. Endowment funds
2. Plant funds
3. Loan funds
4. Current funds.

Other funds which are less common but frequently found are: annuity funds and funds of others, or agency funds, which are in the hands of the institution for safekeeping.

Financial reporting in colleges is becoming increasingly complex. However strong may be the desire or commendable the urge for simplicity and brevity, there is a limit beyond which those qualities cannot be achieved without incompleteness and obscurity in the accounting records and financial reports, and a consequent decrease in their usefulness. An organization which is a trustee, an owner, and an operator, all in one, and which is accountable for scores, often hundreds, of distinct fiscal entities in the form of separate funds, cannot hope to escape a considerable degree of complexity and detail in its financial reports.

Yet it must be remembered that a good system of records is essential in obtaining correct and serviceable financial reports. One cannot be indifferent to the character of the records, since they must be depended upon to produce vital information upon which important decisions are based. Incompleteness and incorrectness in the bookkeeping records may lead to serious errors in the financial reports; consequently, it is important to consider at all times the quality and adequacy of the records themselves. In

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achieving these results, the business officer gradually and finally has established himself as a definite and integral part of the academic and educational world.

Colleges have just passed through World War II. Their men students were taken from them to serve in the numerous branches of our military operations; their faculties were depleted; and many of them were at least temporarily embarrassed, if not paralyzed financially for the time being, as a result. Once again, our institutions are filled to overflowing and students are being turned away from their doors by the hundreds and thousands. As a result of this unprecedented influx of students, financial prosperity verily does not seem to be just around the corner, but to be already here. One wonders, however, if this seeming prosperity is not more apparent than real. This is a most opportune time for the financial authorities of every institution to examine very carefully and very thoroughly, their budget, their accounting systems and their financial reports, to see that they furnish accurate and dependable information.

Let us examine some of the financial problems that are sure to present themselves to our colleges in the next few years:

Inflation is not something to be dreaded as afar-off in the distant future; it is already upon us, and in some particulars, in all its fury.

Take coal, for instance, as this is a very important item of expense for every institution. Those who recently have been storing coal for the coming winter will find it costs over 100 per cent more to deliver coal in bins at the present time than this same coal cost a few years ago.

Institutions are compelled to hold responsible the coal miners for their numerous increases in wages in recent years; railroad employees for increased freight charges on coal because of numerous wage increases; and the drayage man because of the tremendous additional expense due to the increased wages he has to pay his employees. These same proportionate increases in wages are applicable also to the employment of carpenters, painters, bricklayers, electricians, camp maintenance men, cooks, kitchen helpers, janitors, administrative employees, and all the other multitudinous employees necessary about a college campus.

Tremendous increases in costs apply to all purchases incident

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to the operation of an institution, such as provisions for the dining room, equipment for the dining room and dormitories, books for the library, laboratory equipment, athletic equipment, paint and other maintenance and operation supplies.

Except in a very few cases, the administrative officer and teacher has not participated proportionately in these wage increases, although their living expenses have increased accordingly. Indeed, if the truth were known, there are today many maintenance and operation employees on college campuses receiving compensation in excess of many administrators and instructors on the same campus. Compared to the wage earner, they have been penalized, therefore, and somehow they must be given relief by proper salary increases. This will not be easy and the prospects for adequately doing so are not too bright. And the problem does not end here.

The opportunities for the trained academic staff are greater than ever before, and competition for their services grows ever more keen. This is attributed, in the main, to the shortage due to increased enrolments, new and expanded curricula, to the war interruption of graduate training, to war losses incident to the shift into Government and industry for salary and other reasons. In many cases the larger salaries necessary to attract men back to the campus are too far beyond the academic scale to be given favorable consideration by most colleges.

Let us take a look at the endowment investment situation. It is a far cry from the liberal yields on endowment funds in the twenties and thirties to those of the present time.

Not many years ago "gilt-edge" first mortgages on real estate yielding six, seven and in some cases as high as eight per cent, were considered par excellence by investment committees of endowment funds. For instance, we personally know of such a first mortgage loan that for twenty-five years paid eight per cent annually on \$5,000, and of another that paid eight per cent for twenty years on \$7,000. The total return from these two loans was \$960 per annum for many years; whereas, at the present time, this same \$12,000 is invested in two and a half per cent Government Bonds from which a return of \$300 is received, or a net annual decrease over the years of \$660. However, such returns on quality investments for some time have been a

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thing of the past. The experience of the thirties has proven to investment committees the wisdom of curtailing real estate loans. The Government, with its low interest rates, now almost completely has taken over this field.

"Gilt-edge" bonds have generally made up the largest part of the endowment portfolio, and yields of four, five, and six per cent were easily obtained. However, demands for high grade bonds have forced the yield to the lowest point in seventy years. Many states, cities and corporations, that only a decade ago were encountering difficulty in floating loans at six per cent interest now find that they can easily obtain long-term funds at one and a half to three and a half per cent. With money so abundant and the tremendous war debt to finance, the prospects for higher interest rates appear rather remote at present.

Investment of endowment funds in bonds and first mortgage real estate being on the decline, and investments in preferred stocks remaining fairly constant, investment committees have been compelled to turn to another field for a larger return, that of common stock. Common stocks give the institution an ownership interest in the business in which its funds are invested and, as a result, the institution must take the same risks as any private individual or corporation as common stocks must be watched with great care or substantial losses will be incurred.

In the fifth of a series of studies conducted by the American Council on Education, it was revealed that, in 130 college endowments, with total assets of some \$1,365,000, or about eighty-one per cent of the country's total endowment investments, real estate mortgages have decreased greatly in recent years, while real estate owned greatly increased, probably due to mortgage foreclosures. Forty per cent have either no real estate or were making no further real estate investments. Only eleven per cent showed any increase whatsoever in real estate investments. Over a period of eighteen years the holdings of bonds gradually but continuously decreased, while the holdings of common stocks increased. Preferred stocks remained fairly constant in the larger institutions but rose in the smaller ones. The average return on investments of the same institutions for 1943 was four and two-tenths per cent, and the trend is progressively downward.

The time was when the investment of a college endowment port-

folio was a comparatively simple matter. In recent years, however, the investment situation has become so uncertain, so unpredictable and so complex that the average college investment committee finds itself uninformed and inadequately prepared to invest the funds that are entrusted to their custody.

It appears, therefore, that no college investment committee at the present time should be without the services of professional and disinterested investment counsel. This counsel not only will assist the treasurer and investment committee in maintaining the principal of endowment funds intact, but will be a guide to making investments that will yield a reasonable return on present day investment levels. It is not only the function, but the duty of the college treasurer to keep the investment committee of his institution completely and adequately advised on the trends as they take place from day to day. With this immediate information in hand many losses may be avoided and some profit may be made.

With the reduction in income from the endowment approximating thirty-three to fifty per cent as compared to a few years ago, it means that institutions now are confronted with replacing endowment which they imagined they already had and which has been lost, as it were, partially through inflation, if you please, and partially through the lowering of interest rates.

To what sources may our institutions now look for replacing or increasing their endowment funds? It is thought by most college administrators that we never again shall expect to receive the generous financial assistance from large educational and philanthropic boards. Their interests now seem elsewhere. We have seen the end of the accumulation of great private fortunes. Our present tax and profit systems make this impossible. It appears, therefore, that, more and more, the Christian college must rely on its church support, and turn to its denominational friends and alumni of ordinary means for regular and sustained gifts and, by programs of education and cultivation, stimulate and increase the financial support of these almost untapped resources.

This will not be easy, and the problem does not end here. It further appears that, in the future, the student must be compelled to pay an increasingly larger proportion of the cost of his education, as a result of the increased cost of education through inflation and the decrease in income from endowment funds.

# The Christian College and Problems of Participation in the Movement for the Teaching of the Bible in Public High Schools

BY L. L. GOBBEL\*

THE movement "to increase the religious content of the public school curriculum," "to impart the knowledge of God's word to youth in a time of great confusion" so that youth may have it as a " 'lamp unto their feet and a light unto their path' for the uncertain days of the future," and "to promote in our national life the Christian principles of civil government" appears to be gaining momentum against great odds and to deserve all the help Christian colleges, individually and collectively, are able to give it.

## I. THE MOVEMENT

According to a survey from the office of Dr. Shaver, of the International Council of Religious Education, week-day religious education through some form of cooperation with the public schools is going on in 1500 communities in forty-four states, enrolling about a million and a half pupils, including those of other faiths as well as of the Protestant denominations. It is alleged that the quality of the work is constantly improving, that professional interest is growing rapidly, and that public school leaders, with rare exceptions, are giving their support in a variety of ways. It is said that the typical cooperative Protestant week-day system includes in its enrolment a high percentage—on the average about twenty-five per cent—who are not connected with any church or Sunday School.

Although access is not immediately available to figures concerning the present status of the movement in the Southeast, it is safe to assume that the "Bible-belt" is well up in the forefront. I

\* Dr. Gobbel is the President of Greensboro College, North Carolina. This paper was read by Dr. Gobbel at the meeting of Church-Related Colleges of the Southeast, Blue Ridge, North Carolina, in August, 1946.



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have made recent inquiry into the situation in North Carolina and South Carolina, where there is much current interest and activity. The South Carolina Fellowship of Churches has a Commission on the Bible in the Public Schools and various committees now are endeavoring to lay out the lines for the work.

Church and State have been cooperating in North Carolina for about twenty-odd years. I recall having made a survey in 1927, which showed that at that time about thirty or thirty-five communities were engaging in some form of week-day religious instruction. The movement was hardly out of the experimental stage, however, when the great depression hit the Country, and all but a few of these communities abandoned the program for lack of adequate financial support.

Toward the close of the thirties, interest in the movement was revived through the organization of the North Carolina Council of Churches, which appointed a committee to explore this field, whose chairman was Dr. P. H. Gwynn, Jr. Dr. Gwynn and his committee did a magnificent job of exploration, organization, and promotion. At last report, courses of instruction in the Bible are being given in the public schools in between ninety and one hundred communities throughout the State, including most of the larger cities and at least two counties which have employed a full-time teacher of Bible for all the schools in those administrative units. The program has been expanded in some communities to include opportunities for Bible Study, available to Negroes.

Dr. Shaver believes that "A remarkable interfaith understanding and friendship is coming through our week-day church schools. Those who have been theoretically fearful of 'divisiveness' resulting from this plan of religious nurture would see just the opposite results if they sat with interfaith committees, looked over the curriculum materials, and visited classes in a host of week-day schools across the land. When the history of interfaith cooperation is written a large part of the credit will be given to the week-day movement."

And it may be, too, that the movement will contribute something likewise to interracial cooperation.

## II. BASIC CONSIDERATIONS

Obviously, in a movement of such significance, the church college is expected to participate. Proud to be regarded as the

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frontier of Christian culture, the church college must show a lively interest and play a leading rôle. If it is to be true to its traditional function of training leaders for the Christian program, it must come forward with an adequate plan for providing trained leaders and teachers for the current movement to teach Bible in the public high schools. With the churches and public school leaders, with rare exceptions, giving their support in a variety of ways, this movement, if it is to prosper and be guided into fruitful channels, must have the full benefit of all the support the church college can give.

The basic law of the land, although providing for the separation of Church and State, does not prevent the introduction into the curriculum of the high school our common religious concepts, which, as suggested by Dr. Robert W. Searle, are commonly accepted by all religious-minded Americans:

1. God is Creator and Father. Man was made in the image of God.
2. The idea of brotherhood. Out of one blood he created man.
3. "The earth is the Lord's and the fullness thereof." Common humility requires constant thankfulness for his gifts.
4. Do unto others as you would have others do unto you.
5. Without sacrifice there is no overcoming of evil.

There are just three constitutional barriers, enacted around 1790:

1. Government shall not abridge the free exercise of a religion.
2. No test peculiar to any particular church organization shall be used in qualifying an official of government; and
3. The taxing power of government shall not be used to support any church organization.

State constitutions, where the matter is mentioned at all, forbid the teaching of sectarian doctrines, but put no restriction on religious instruction. In many cases they follow the wording of the Northwest Ordinance, which emphasizes the place of religion in the total program of education: "Education shall be encouraged. Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

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A course in Bible, offered in high schools on an elective, non-sectarian basis, may carry a full unit of credit toward both graduation and college entrance provided the teacher has an A-grade certificate with fifteen semester hours in Bible. The Attorney General of North Carolina has ruled that instruction in the Bible may be paid for out of public funds, but the Council of Churches feels it unwise to spend tax money to pay teachers for this purpose and urges that the money be raised by private subscription or through voluntary assessment of religious groups.

With broad opportunity and widespread need for Bible instruction, leaders of the movement feel that the church colleges should do more than they have been doing to help the movement along, particularly in the training of teachers.

### III. PROBLEMS OF PARTICIPATION

The major problem facing the teaching of the Bible in the public schools is the scarcity of qualified teachers, according to Dr. Gwynn and others interested in this movement. A special appeal directed to the church colleges of North Carolina, in 1945, and now presented to this conference by request, is for courses which will lead to the certification of teachers by the State Department of Education. Persistent agitation by the leaders of the movement resulted in the offering of courses for teachers of the Bible in the public schools during the summer of 1945 at two institutions in North Carolina, one in Virginia, and one in Tennessee. Thirty-eight people were enrolled in the first three of these institutions.

But, says Rev. Ernest J. Arnold, Executive Secretary of the North Carolina Council of Churches, "I am frank to say that our church-related colleges are not giving us anything like the number of teachers we need to carry on this work and, consequently, many of the communities are having to resort to the practice of accepting teachers from the more conservative schools like Columbia Bible College and Moody Bible Institute. We have made great progress in this movement here in North Carolina, but unless this one matter is remedied, and very shortly, I am afraid we are going to lose one of the greatest opportunities the churches have had in a long time."

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The Council's specific request and the Committee's recommendation are stated as follows:

In recognizing that our church-related colleges are interested in doing a more adequate job of training teacher personnel, the Council's Committee on Personnel and Teacher Training made the following recommendation about a year ago. This recommendation was forwarded to all the colleges, but I am afraid it did not get into the hands of the proper persons in all cases. Therefore, I should like very much that this recommendation be presented at your meeting if time permits. It reads as follows:

"The Committee recommends that a teaching major in Bible and Religion should include twenty-one hours study as follows: six hours of Old Testament (a 3-hour survey course and 3 hours of the teaching of the Prophets), six hours on the New Testament (3 hours on a survey course and 3 hours on the life and teaching of Jesus), three hours on principles of religious education, and three hours on Christian Ethics, and the other three hours to be chosen from Church History, Psychology of Religion, Philosophy of Religion, and Christian Faith (theology). In the eighteen hours of education now required by the State Department, there would, of course, be three hours on methods of teaching religion in the public schools."

Although there is widespread and growing sentiment favoring the teaching of Bible in the public schools; there is also the problem of indifference in many quarters and often opposition in others. Some opposition stems from those who conscientiously fear the results of anything bearing resemblance to union of Church and State. Then there is the clash of atheism with religion, as, for example, the case of Mrs. Vashti McCollom versus the City School Board of Champaign, Illinois. Another source of constant propaganda in opposition to the movement is found in the Bulletin published in Washington, D. C., by the "Friends of the Public Schools," with headquarters in Chicago.

### IV. SPECIFIC AREAS OF COOPERATION

1. The church college may and, I think, should, give immediate heed to the call for more aggressive leadership in the training of teachers of the Bible in the public schools. It may not offer the necessary courses and encourage its students to take them and

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its graduates to enter this field of service. Because these teachers are not included in the State Retirement Plan, since they are not employees of the State, and the financial support may not always be regarded as substantial and continuous, the problem of supply likely will continue for a long time.

2. In some communities advanced Bible students in colleges may teach courses in Bible in the public schools part-time, during their senior year. This is separate from the regular practice teaching.

3. Colleges, also, may sponsor classes and institutes among church workers for the purpose of increasing the interest of the public in Bible study and of preparing the way for its introduction into the public school curriculum.

4. By teaching the courses in Bible, in harmony with modern scholarship and at the same time in a reverent manner, the church college may introduce its students to the Bible in such a way as to undergird the week-day program, even though not all who take the courses in Bible actually may teach in the public schools.

5. Faculty members in the Department of Religion may serve on committees for the establishment of standards for courses, aid in preparation of course outlines, and furnish bibliographies and other aids to better teaching.

6. The church college may aid the movement substantially by offering scholarships and other financial aid to students who wish to prepare themselves for the teaching of the Bible in the public schools.

# The Christian College and Problems of Curricular Changes

By JAMES H. HEWLETT\*

IN MY discussion of the subject assigned me, I have assumed that I am to concern myself with the problems of curricular changes in those liberal arts colleges which are church-related.

The curriculum of the liberal arts college recently has called forth several important discussions of such books as Mark Van Doren's *Liberal Education; General Education in a Free Society*, by a committee of the Harvard Faculty; *Liberal Education Re-examined*, by Theodore M. Green; *The Future of the Liberal College*, by Norman Foerster; and others. Mr. Van Doren thinks the problem is urgent and emphasizes the need for "universal discussion" of the ideal college curriculum, "starting tomorrow." "The day after tomorrow may be too late."

Not only discussion but curricular changes have been going on apace for several years and continue to do so. Evidence of this interest is abundant in such a book as *Developing Patterns of the College Curriculum in the United States* (1940), in which Dr. Chen has described six different patterns of the changes which have developed, or are developing, in a number of colleges and universities. These may be designated as involving (1) tutorial or honors plans; (2) distribution through divisional organization; (3) study of the hundred or more "great books"; (4) a core of general inter-departmental courses covering the great areas of knowledge; (5) a curriculum based on the functional needs of students as determined by survey data; and (6) a curriculum based upon the interests, abilities and needs of each individual student, discovered not by a survey but by intimate personal knowledge of the student himself.

These six patterns present us with six problems of the curriculum, or even more. Does any one of them seem fairly satis-

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factory to us here today, whether the plan be in operation at Swarthmore, Carleton, St. John's, Chicago, Stephens, or Sarah Lawrence? Through a process of selection could they be made to serve as a basis for one acceptable curriculum?

Since the publication of Chen's book six years ago, much other material on the curriculum problem has been published. Of perhaps special importance are Mr. Van Doren's *Liberal Education*, a book he was asked to write by the Association of American Colleges, and *General Education in a Free Society*, the product of a Harvard faculty committee who spent two years on the study and had a budget of \$60,000. Van Doren indicts the elective system, "liberal in the weak sense, not the strong," freedom of the student coming "not by discipline but by default." "The search for a curriculum is the search for one that is worthy to be uniform and universal." "An educated society is one whose members know the same things, and have the same intellectual powers." "The job for educators during the days ahead is a job of discussion." Tradition is indispensable. "It is the only way we have of knowing what we are." It is a mistake to "accept the fashionable criticism of formal discipline at its face value." "The undisciplined individual is free only to do things badly," like the untrained tennis player who is "free to miss every shot." Mr. Van Doren concludes that the four years of every student should be devoted to "learning the arts of investigation, discovery, criticism, and communication, and achieving at first hand an acquaintance with the original books, the unkillable classics, in which these miracles have happened."

The committee at Harvard proposes a general education program of six units. Three of these are general courses in the humanities, the social sciences, and the sciences. Two courses in the sciences are to be given, either of which may be taken as the required course in this field—(1) The Principles of Physical Science and (2) The Principles of Biological Science. At Harvard, sixteen courses are required for the bachelor's degree, and, as I have said, the committee recommends that six of these be courses in general education. In addition to three area courses, the student will be required to take three other courses in general education. "No one of these additional or second-group courses

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shall be in the student's particular department of concentration, although one of them, and only one, may fall within the broad area in which he is concentrating. There will thus be a considerable range of choice among the second group of general education courses." The three general courses must be taken in the first two years of college, but the second-group courses do not have to be taken at any particular time. The student will be encouraged to take them in the junior and senior years when he is "more mature, in command of a larger vocabulary and a greater body of learning, and is able to appreciate on a more advanced level some of the principles, values, and relationships which are of special importance in the promotion of the aims with which we are concerned. General education should not be confused with elementary education." These second-group courses, however, are not to be traditional departmental courses but must be especially planned to meet the requirements of general education.

If I may, I should like to refer briefly to the curriculum in general education at my own college. In 1940, the faculty began to study its whole academic program. Since there was a feeling that some changes might be made in the curriculum, certain individuals entered into the study with some hesitation, even apprehension. We first stated the objectives of the College, though some saw no need of this and others took a very questioning attitude. Next, a committee was appointed to study our curriculum in the light of the objectives. After more than a year of intensive work on the problem, the committee recommended and the faculty adopted the following curriculum in general education for the first two years:

### *Freshman Year*

1. Communication—8 quarter hours
2. Physical Science—8 quarter hours
3. Social Science—8 quarter hours
4. Language (if necessary)—12 quarter hours
5. Elective—12 quarter hours
6. Physical Education

### *Sophomore Year*

1. Humanities—12 quarter hours
2. Biological Science—8 quarter hours

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3. Language (if necessary)—12 quarter hours
4. Philosophy of Life—12 quarter hours
5. Elective—4—12 quarter hours
6. Physical Education.

Before adopting this curriculum, the committee had come to the conclusion that the work of the first two years in general education should be distributed over the great areas of knowledge, such as the humanities, social sciences, and natural sciences; and that a core curriculum should be adopted that would give this distribution through area rather than the traditional courses. The five general courses, we believe, give adequate distribution and meet the serious objections raised against traditional courses which do not meet the requirements of general education. Elective courses provide further distribution over the major areas of knowledge and may extend general education into the last two years.

I wish to call special attention to the course designated "Philosophy of Life." It undertakes to satisfy a minimum Bible requirement and help the student find and accept a Christian philosophy of life based on the teachings of the Bible. It tries in a very special way, also, to give a synthesis to the whole general education program. The chairman of this course is doing an excellent piece of work in spite of difficulties apparent to all of us.

It will be noted that in several respects we have anticipated the Harvard plan, though the attempt to achieve a synthesis through a course in religion and philosophy marks an essential difference.

This curriculum has been in operation for three years. We are not satisfied wholly with it, but we believe very definitely that we are making progress in achieving the ends of general education at our institution. Also, the scores our students make on the Sophomore Comprehensive Examinations sponsored by the American Council on Education show significant improvement on the scores made on these examinations before the new curriculum was adopted. We have had some difficulty in finding good teachers for the general courses and have been sending them to certain universities, workshops, and conferences as often as possible to train them to do this general education job. Two of the chairmen of these courses attended the Conference at Converse College, in July.

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Finally, let me speak briefly of the study of the curriculum of the liberal arts college that for several years has been going on in the South. The Work Conference on Higher Education has made several important reports on these problems of curricular changes. I should like, if space permitted, to summarize parts of the *Report* of the conference held at the University of the South, in 1941 (printed in the November Southern Association *Quarterly*), on the "Guiding Principles of Curricular Organization" and "A Critical Analysis and Evaluation of Existing Curricular Organization and Proposed Revisions." From the *Report* of the Second Work Conference, held at Sewanee, in June, 1942, I wish I could quote and emphasize the "Concrete Proposals for the Curriculum," and the "Suggestions for Long-range Planning of Curriculum Reorganization." I should mention here, too, the recent preliminary report prepared for the Committee on Work Conferences on Higher Education. It contains some very valuable material on the curriculum as well as on other college problems. The entire report was studied at the recent Work Conference held at Converse and will form the basis for a later and more considered statement that we believe will be significant for the South and perhaps for the nation. The following chapters of this preliminary report are of special importance in the study of the curriculum:

- Chapter II. General and Special Education
- Chapter III. The Humanities in Higher Education in the South
- Chapter IV. The Natural Sciences
- Chapter V. The Social Sciences in General Education

It is my opinion that, in general, educational institutions in the South are rather conservative regarding curricular changes. But these Work Conference studies on the whole are progressive in the best sense and show a trend in thinking not unlike that found in some of the most important studies that have recently appeared, such as the *Harvard Report*.

The problems of the curriculum are many, and whether we should have a student-centered or a content-centered curriculum, or some other kind, is still a lively and a debated question. Of course there are many other questions which, directly or indirectly, I have tried to raise in this paper. What is clear, how-

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ever, is that much valuable study and experimentation is being done and undoubtedly real progress is being made in the solution of the problems of making curricular changes. Cooperative efforts such as the Work Conferences sponsored in the South by the Southern Association are necessary and should be continued. Also studies like those of Van Doren, Green, Foerster, and others, are stimulating and helpful. But after all such work has been done, each college represented in our group here will have to determine its own goals and then set up a curriculum through which these goals can be achieved. Though the faculty, administration, students, and trustees are all concerned, the main job belongs to the faculty. If, then, in the church-related colleges we are to solve the problems of curricular changes, we must have faculties of well-trained Christian men and women who will think not simply in terms of their departments or their specialties or even of subject matter and sequences of courses, but in terms of the student and what the college must do for him as a man—intellectually, socially, and spiritually. And we must keep an open mind and be willing to change when we have found something better than that which we have. .

# The Church College an Integrating Force

By LLOYD L. RAMSEYER\*

**W**AS God necessary in the development of animal structures and geological formations? Is the story of the martyrs anything more than the story of people who were too stubborn in their convictions to change them, and if so, what was the source of the inspiration which motivated them? Is ethics merely a history of what peoples have found to be successful ways of living together, or is there an ethical code which is not man-made but is absolute? Is the universe, both physically and ethically, just drifting, by chance, driven on by mechanistic laws which, like Topsy, "just grew," or is it controlled by a master mind with a plan? Can human progress come from just human effort, or is a transforming power necessary? Was Paul's experience on the Damascus Road just a psychological phenomenon, or was the spirit of God working on him?

Such questions are given two different types of answers. Secular education, either by choice or from a sense of compulsion, teaches about a world wherein God is made unnecessary. Even Christian teachers, working in the secular school system, often seem to feel the urge to teach a purely mechanistic and humanistic philosophy of life and matter. These same questions are answered in quite a different way by the clergy and the church. Who is right? Can one be both a scientific thinker and a believer in the God of the Bible? What shall the young Christian student think who is faced with these two types of answers?

In order to be a well-adjusted individual it is necessary that all parts of one's philosophy of life be in harmony, that he hold a minimum of conflicting beliefs. What will the Christian youth do when faced with a secular approach in the school which seemingly is not in harmony with the religion which he gets from the church? This is not to imply that these two viewpoints cannot be harmonized—that one cannot be both scientific and Christian.

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However, many young people, and older ones, too, have failed to make that adjustment. Integration does not take place automatically, in fact, in many cases it is not achieved. The environment in which education is carried on either may aid or hinder this process. Integration is implemented in an educational situation in which all phases of life are considered, as nearly as possible, in a normal relationship.

Modern educational psychology teaches that the organism is a whole, and that the best education is whole education in which all parts of the personality, the intellect and the experiences of an individual, are taken into consideration. The most progressive educators recognize this type of psychology. In all respects, except in the field of religion, in their schools they are attempting to emphasize this essential wholeness of personality. However, many of them leave religion out completely, either because it is difficult to take it into consideration in a secular school, or because they feel that it is not of sufficient importance to merit concern.

Certainly, no Christian can take the position that religion is unimportant in modern life. It is a very vital factor in the lives of thousands of young people. Leaders are becoming increasingly cognizant of the fact that one of the weaknesses of present-day civilization is in religion. General MacArthur, for example, expresses his opinion that, unless religion can permeate the life of humanity in such a way as to make the use of the atomic bomb unlikely, humanity is doomed. Many of the scientists who worked on the bomb feel that our only hope is through greater religious emphasis. They have turned to the religious leaders for a solution of our world problems. Religion is important, then, from both the individual and the social standpoint. Attempts at wholesome integration dare not ignore it.

Whether from choice or from necessity, the secular school does not bring religion into a close relationship with the view of life which it teaches; the subjects taught are considered almost entirely apart from the religious concept. The teacher of science, philosophy, ethics, or psychology, on a state university campus, may teach a mechanistic and humanistic type of subject matter which ignores God or seems to make His existence unnecessary. Church denominations try to meet this deficiency by establishing

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Christian foundations on or near such university campuses. However, this does not adequately meet the problem of integration. The science student respects his science professor, and if this professor does not see the necessity of God in science, the student himself is likely to leave God out of it. Then, when the student's minister talks about God and religion, it is very likely that he never will bring that phase of his experience into relationship with the science he learns in his university classes.

One of three things is likely to result from this dual experience. Some will integrate the two experiences and make out of them a whole and consistent philosophy of life and religion. The accepted psychological viewpoint at the present time is that neither transfer of training nor integration can be expected to take place automatically—we must teach with these ends consciously in view. Consequently, only a minority will achieve integration under this dualistic system. Another group will accept the pseudo solution of escape into compartmentalized thinking. On the one hand, they will hold to a mechanistic science; on the other, to a religion that teaches that the world and all that is therein was the result, not of chance or of mechanics, but of the design and activity of an all-knowing and all-powerful God. This compartmentalization may leave the student quite happy and contented, but, sooner or later, he may realize the inconsistency of his philosophy of life and the resultant conflict will bring him great distress. Furthermore, such a compartmentalized religion is likely to have all too little effect on attitudes, convictions and ethical beliefs with relation to the work-a-day world. It is likely to be a religion for Sunday, but not for the business office or factory. A third group of students will either discard the science or the religion. Perhaps the larger group will choose the latter course. They will feel that science is complete in itself and that God, as they have learned their science, is unnecessary.

It is in this area of integration that the church college can play a part which scarcely can be duplicated in any other type of institution. God is made central on such a campus. Science, history, philosophy, and psychology are just as good academically as on any other campus; and in addition, the teacher is a Christian. The teacher, himself, sees God working through these various



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areas. In his philosophy of life he has integrated his Christian thinking with his subject matter. He is respected by the student as a subject-matter specialist, and, because he sees God in these various areas, he helps to integrate the religion of the student with these subject areas. Thus the student does not compartmentalize his thinking; he does not think of a science which is incompatible with his religion, but he harmonizes the two, until they form one complete whole. Through it he learns to see God in everything. He sees truth as one whole, consistent pattern; he no longer fears truth because he learns to see that truth in science is truth also in religion and that two truths never can conflict.

The result is a high order of integration. Internal conflicts are held at a minimum. Although they may occur in the early life of a student, he is shown a way of harmonizing his beliefs and of resolving his conflicts. As a result, he has internal harmony in thinking, which includes religion in the whole philosophy of his life. Thus he is a better-adjusted individual than he would be otherwise, and he does not discard religion, saying it is out of harmony with observable facts in nature. Rather he sees God as the center of all of his academic work, in perfect harmony with developments in science, history, and other areas.

The result is a well-adjusted personality, an active Christian, in whatever vocation he enters. This should be one of the great contributions which the Christian college can make to the mental hygiene of the individual. It should be of lasting importance to all students who are fortunate enough to have that type of education. It is a contribution which the state university scarcely can make, due to the very nature of its organization and control.

It should not be assumed that this integration comes automatically, even on a church college campus. There are at least three prerequisites to this desirable culmination of a college course: First, that the faculty members be Christian; second, that they, themselves, have intelligently faced this matter of integration and have achieved it to a high degree; and third, that conscious consideration be given to just how the student can be led to think through his problems and accept beliefs which are in harmony.

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The Christian college campus provides the best possible setting for the achievement of this necessary integration. There life can be considered as a whole, including the important area of religion ; and because it can be considered thus, the experiences of the student can be arranged so that a minimum of conflict results and the student achieves a deep and wholesome Christian viewpoint. Because of this experience, such a student will be a better scholar, a better Christian, and a better-adjusted person.

# The Possibilities of Religious Education \*

BY HENRY C. LINK

MANY people are sceptical about the efficacy of organized religion as an educational force, and rightly so. Its long retreat before the onslaughts of materialism and mechanism has seriously impaired its powers. Nevertheless, it is still the one institution uniquely equipped for effective action toward race and class harmony. This is especially true of Christianity, whose central theme, historically, has been the brotherhood of all men regardless of birth or station. This goal it has pursued for many centuries, throughout the world, with missionary and often militant zeal.

Therefore, it is not surprising that, in spite of the overwhelming scope of secular education, a nation-wide poll<sup>57</sup> of the urban population of the United States showed that 55 per cent believed that the churches and Sunday schools could do most to create race and class harmony as compared with 54 per cent who mentioned the public schools. (Many people named more than one agency.) In view of the facts we are about to relate, it is surprising that the confidence of the people in religious education is so low and in public education so high.

In recent years psychology and sociology have found some remarkable proofs of the beneficial effects of religious education. There is, for instance, the case of 10,000 adults<sup>57</sup> to whom a battery of psychological tests was given during the depression years of 1933 and 1934. One of the tests given was a test of

\* This is Chapter 10 in Dr. Link's new book, "*The Rediscovery of Morals, with special reference to Race and Class Conflict*" published by E. P. Dutton & Company, Inc., New York, 1947. It is copyrighted by Henry C. Link, and is reprinted with the written permission of the publishers. This thought-provoking analysis of some of the most important problems of today will rank with Dr. Link's other popular books, "*The Rediscovery of Man*" and "*The Return to Religion*." Dr. Link is a courageous advocate of a return to Christian morals as a means of solving problems of discrimination. The notations are left as noted in the volume and placed at the end of this article.

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personality traits, personality being defined as the ability to get along with others and its corollary, freedom from emotional excesses. The practical purpose of this project was to help these people find suitable jobs during the depression. However, a subsequent analysis of the data showed that those who believed in religion or were members of a church tended to have better personalities than those who did not.

Of couples married by civil officials, only 19.6 per cent have harmonious marital relations; on the other hand, 46 per cent of churches marriages turn out well. This fact was established by Burgess and Cottrell, two sociologists who made an intensive scientific study described in their book, "Predicting Success or Failure in Marriage."<sup>58</sup> They also found that attendance at church and Sunday school had an important effect on happiness in marriage. Success in marriage is one of the important signs of a good personality and emotional stability, as many psychological studies have shown.

Lewis M. Terman,<sup>59</sup> one of America's leading psychologists, with a group of associated psychologists, conducted an extensive study among happily and unhappily married couples. It showed that marital harmony was definitely higher among couples with a "considerable" religious training than among those with little or none.

My own nation-wide studies of personality,<sup>1</sup> in connection with the development of the P.Q. or Personality Quotient Test, showed that adolescents who attended Sunday school or whose parents were members of a church tended to have better personalities than those who did not. They also demonstrated that there was no relationship between years of secular education and personality, between scholastic standing and leadership.<sup>60</sup>

About seventy independent psychological studies<sup>31</sup> have found that there was no relation between scholastic intelligence and personality. In other words, no matter how high a person's I.Q., his P.Q. or ability to get along with others was just as likely to be below average as above average. Furthermore, no matter how many years of formal education a person has had, his personality is just as likely to be poor as good. In other words, secular education as it is now does just as much to harm personality as to improve it.

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These findings add tremendous significance to the studies which prove that religious education does tend to improve personality and social harmony. Unfortunately, studies of the influence of religion are not nearly so frequent as are studies in the field of secular education. Moreover, if our analysis of the declining influence of religion and morals in recent years is correct, future experiments will reveal that religious education contributes less to personality than it has in the past. Nevertheless, the scientific evidence at hand is sufficient to demonstrate the actual and potential superiority of religious education over present secular education in promoting social harmony.

A leading religious educator, the late Dr. John Gresham Machen of the Princeton Theological Seminary, expressed the present situation in these words: "America is running on the moral momentum from a godly ancestry."

A modern and remarkable description of the source and meaning of America's moral momentum is given by the Swedish sociologist, Gunnar Myrdal, in his survey of the Negro problem. With a brilliant marshalling of evidence and authority, he presents the American Creed and its ideals of justice and equality. In the chapter, "American Ideals and the American Conscience," he points out that this creed rests squarely on the precepts of Christianity. The solution of the Negro problem, he concludes, will come through the rediscovery and renewed application of the ideals of the American Creed.

This creed, he affirms, is the universal creed of democracy. "With minor variations, some of which, however, are not without importance, the American Creed is the common democratic creed, 'American Ideals' are just humane ideals as they have matured in our common Western civilization upon the foundation of Christianity and pre-Christian legalism. . . ." <sup>1961</sup>

### DOES THE WORLD NEED A NEW RELIGION?

In sharp contrast to Gunnar Myrdal's conclusions is the statement of Clyde Kluckhohn, professor of anthropology at Harvard University. At the September, 1944, Conference of Science, Philosophy and Religion in Relation to the Democratic Way of Life, discussing the subject of race and group tensions, Professor [ 96 ]

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Kluckhohn said: "We ought to face that fact that Christianity is a stumbling block to world adjustment. While the world desperately needs religion, we need a new religion. Or the existing religions ought to admit that there is no single way of life adequate to the needs of all human beings."<sup>62</sup>

This is typical of that anthropological viewpoint which confuses mores with morals, and local folkways with universal principles. It is a typical expression of the doctrine that morals are relative and that there can be no code of right and wrong which is the same for all nations and races. If this doctrine were fully accepted all international peace agreements and law would become meaningless. In fact, the growing acceptance of this doctrine in recent years has virtually destroyed the structure of international law. It has encouraged just such thinking as that described by Hitler as his new order. Hitler's different way of life included the persecution of the Jews, concentration camps, the Gestapo, and the Nazification of weaker nations. Now, by the same logic, Russia is justifying its way of life, its censorship, its Gestapos, its use of force and dictatorship.

If the morals of the American Creed were fully applied to the Negroes, says Myrdal, "the century-old dream of American patriots, that America should give to the entire world its own freedoms and its own faith, would come true. . . . America can demonstrate that justice, equality and cooperation are possible between white and colored people. . . . In the present phase of history this is what the world needs to believe. Mankind is sick of fear and disbelief, of pessimism and cynicism. It needs the youthful moralistic optimism of America."<sup>62</sup>

"Methodists Fight Own Racial Bias" was the headline of a newspaper article<sup>63</sup> which described the steps taken by 762 dele-

\* When giving permission to use this quotation, Professor Kluckhohn amplified his position as follows: "Anthropological evidence compels the view that only in detail does each different social organization have, and need, a different morality. Certain moral principles are absolute and pan-human. But note that this is an inductive generalization. It does not rest on supernaturalism, still less upon adherence to any particular brand of supernaturalism. From the inescapable facts, anthropology draws the conclusion that the circumstances of human life are such that the survival of groups and the adjustment of individuals requires adherence to these absolute moral principles."

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gates to the General Conference in May, 1944, to eliminate racial discrimination throughout the Methodist Church.

Many religious denominations and individual churches have taken active measures not only to eliminate discrimination in their own practices but in the fields of education, employment, housing and public facilities generally.

The National Conference of Christians and Jews has waged a vigorous campaign against bigotry. The Federal Council of Churches of Christ in America has an active Commission on Racial Relations. Catholics, Protestants and Jews alike now recognize the spiritual significance of racial issues and are taking practical steps to meet them.

The success of such actions depends entirely on the extent to which the basic morals of social harmony are inculcated in people's minds and hearts. When church organizations actively help to pass a law like the New York State Anti-Discrimination Act, their task has only begun. Indeed, their real task may have been made more difficult, because they have tried to force people to do right instead of educating them to do right. The unique function of the church is to convert people through moral suasion rather than through political power. To the extent that church groups rely on political action to bring about social harmony, to that extent they are confessing their failure.

### WHAT, THEN, SHOULD THE CHURCH SCHOOLS TEACH?

At various times I have had occasion to study the teaching materials of the Sunday schools of various Protestant denominations. Each time in recent years I have been impressed by the vague and muddled character of much of this material above the primary grade level. If it were not for the occasional use of certain religious stereotypes such as the words God, prayer, worship, and a few others, one might hardly recognize the subject as religion in many cases. The secular influences of modern education are overwhelmingly evident, but the result is neither good religion nor good secular education. From these studies and my own experiments with Sunday school teaching I have come to the following conclusion:

The churches and Sunday schools of America should give  
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definite courses in American history and the American Creed. These courses should be given on the grade school, the high school and the adult level. They should be given with definite emphasis on the religious origins of America, especially the development of the American Creed and its meaning.

Such courses would supplement rather than usurp the work of the public schools. Whereas the secular schools have tended toward an economic view of American history, the church schools would emphasize its moral and spiritual values. Whereas the former have done much to "debunk" American heroes, the church would review these heroes in the light of moral ideals. They might even give courses in the religious teachings and actions of men like Washington, Jefferson, Franklin and Lincoln. The public schools have increasingly taught American history in cold-blooded or neutral fashion, as if in fear of creating the belief that Americanism was something precious. The churches would deliberately try to create that belief, not indiscriminately, but in terms of the American ideals of fair play and equal opportunity.

In short, the church schools would systematically indoctrinate their pupils with the historic values which gave America her great moral momentum and which still constitute her unique promise for the future. Such teaching need not be narrowly nationalistic because, as Myrdal points out, "the American Creed is the common democratic creed."

One of the points which the churches should stress, especially in the more advanced courses, is the relation between the church and the government or state, as so sharply defined by our religious forefathers. The complete separation between church and state which they insisted on represents their concept of the independence of moral authority as compared with legal authority, of spiritual action as contrasted with political action. This separation represents the difference between the totalitarian state which absorbs or dominates the church, and American or English democracy in which the church places the moral law and loyalty to God even above loyalty to the state.

This separation of church and state, of moral authority and legal authority, gives organized religion its unique function and

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power in dealing with the problems of human behavior such as those of race and class conflict. This function is above all one of indoctrination and education rather than of political action.

As a part of this program, the churches might well include the study of Puritanism. For many years Puritanism has been held up to scorn and ridicule. Many Puritan beliefs and mores deserved condemnation, but far more important are those which deserve emulation. As Professor Ralph Barton Perry of Harvard University has so well pointed out in his book, "Puritanism and Democracy,"<sup>15</sup> the basic principles of Puritanism are the foundation of any successful democracy whose keynote is the dignity of the individual.

At the very heart of the American Creed is the concept of the dignity of the individual. This concept is peculiarly a religious one and should be taught as such. However, it too has succumbed to the secular influences of our age and its moral meaning has been replaced by a popular economic interpretation. Any social theorist with a grand scheme for regimenting the masses into freedom from fear and want is today likely to justify his program by an appeal to the dignity of man.

In discussing this modern trend with one of its strong advocates, I asked: "But what about the dignity of the individual? What about the Ten Commandments?"

"What have they to do with it?" was his instant response. "No one pays much attention to the Ten Commandments any more."

The tragedy of the world is the extent to which this statement is true. And yet, ten of the world's foremost authors described Hitler's violations of human dignity in terms of The Ten Commandments.<sup>16</sup>

It is true that the commandment, Thou shalt not bear false witness, has been largely forgotten. Hence the heightening of race rumors and race prejudice. It is true that the commandment: Thou shalt not covet, has been largely repudiated. Hence the heightening of class consciousness and class violence.

Jesus, who raised the concept of man's dignity to its highest level, based his doctrine squarely upon the moral law and the commandments. He announced the two great commandments

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not as a substitute for but as a summary of the Ten Commandments. When the rich young man asked him what he must do to win eternal life, he did not first advise him to distribute his wealth to the poor. His first advice was that he keep the commandments. Jesus did not, as do certain religious leaders of our time, define the redistribution of material wealth as a moral obligation which supersedes all moral precepts.

No one has better exemplified our basic principle of treating human beings as such rather than as members of a class or race than did Jesus. It has been claimed that Jesus never denounced, in clear-cut fashion, the practice of racial discrimination. As a matter of fact, he went much farther. By his actions he denounced both race and class discrimination without making an artificial issue of either. By parable and by deed he emphasized the inherent worth of every individual, whether Jew or Gentile, Pharisee or Sadducee, rich or poor, man or woman, publican or sinner, young or old. His bitterest scorn was for those who discriminated against others because they considered themselves superior. These were the scribes and Pharisees whom he compared to "whited sepulchres" and of whom he said: "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matthew 23: 13).

The life and sayings of Jesus, today more than ever, should be taught as the key to true social harmony. It would be difficult, if not impossible, to find one whose actions and sayings could contribute so much to social harmony as could those of Jesus.

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# Clinical Education of the Pastor\*

BY PAUL E. JOHNSON

THE clinical movement is a revolution in modern education. It turns the school inside-out to learn in society by working with people.

Schools have separated education from work. It is well to rescue children from the exploitation of premature labor and give them free education. And yet, school may become another bondage for long years of compulsory attendance, if it confines to the classroom persons who are denied freedom to learn the lessons of life and work in the world-at-large.

In the genteel tradition of another century a liberal education was to learn how to enjoy leisure. Gentle men and women were tutored in sheltered academic halls to live in cultured idleness. Those who were compelled to work were apprenticed to craftsmen to learn at the bench, by use of their own hands, the needed skills of workmanship. Today, work and leisure are desired mutually by all as essential to success, health, and happiness. Liberal education and vocational education cannot remain apart when every citizen needs both to take his responsible part in the business of living. Neither abstract information nor practical skills are enough, for we must learn to live and love, work and play together.

We realize that isolated education is sterile, abstract, and futile. We now are seeking to unite education and work. Progressive education is "learning by doing." Laboratory experiments move in that direction, but laboratory specimens are also artificial. First-hand study of life situations and social relations is a step farther into the real world. President Conant emphasizes the student's need of contact with man's emotional and practical interests as value judgments. "Unless he feels the import of

\* This paper treats of one of the most important subjects confronting the faculties of theological seminaries in their remaking of theological curricula. Dr. Johnson is Professor of the Psychology of Religion in Boston University School of Theology. He discusses this problem from intimate knowledge and experience.

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these general ideals and aspirations which have been a deep moving force in the lives of men, he runs the risk of partial blindness."<sup>1</sup>

Clinical education is exposure to life. Medical schools were the first to pioneer in this vital learning by working with people. Didactic theoretical classroom methods did not prepare doctors to practice medicine effectively. Hospital experience is the most important part of medical education. It provides training in practical services by graduated responsibilities under direct supervision. More than 95% of all graduates from medical schools take at least one year of hospital experience.

When Richard C. Cabot, Professor of Clinical Medicine at Harvard Medical School, gave his plea for a clinical year in the course of theological study (*The Survey*, December, 1925), he opened a new door from the theological classroom to the world of human life. He had seen how much his medical students learned in the hospital. Recognizing the abstract character of theological education he urged clinical work for the student to practice his theology where most needed, in personal contact with individuals. His classic statement declares:

I am confident that they can do as much good and as little harm as medical students now do in such institutions, and that like medical students they can learn some of the essentials of their profession. . . . What is the minister or theological student to do in these institutions? He is to look after the minds, the emotions, the wills, the souls of the inmates as the doctors and nurses now care for their physical welfare.<sup>2</sup>

Dr. Cabot gave such a course at Andover Newton Theological Seminary, encouraged the opening of hospitals to theological students, and lived to see the clinical movement spread across the country to more and more students and pastors. Clinical training is now offered in many centers and included in the curricula of many theological schools.

In the Boston area, for instance, clinical courses during the

<sup>1</sup> James B. Conant, *The President's Report* (Cambridge: Harvard University, January 13, 1947), p. 9.

<sup>2</sup> Richard C. Cabot, *Adventures on the Borderland of Ethics* (New York: Harper, 1926), pp. 6-7.

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academic year are offered at four theological schools: Andover Newton Theological Seminary, Boston University School of Theology, Episcopal Theological School, and Harvard Divinity School. Theological students from these schools have clinical work at Boston City Hospital, Massachusetts General Hospital, Massachusetts Memorial Hospital, Boston Dispensary, Boston Psychopathic Hospital, Charlestown State Prison, Women's Reformatory at Framingham, Haydon Goodwill Inn for homeless boys, Seavey Settlement for homeless men, Boston University Counseling Service, the Pastoral Counseling Center at the Cathedral Church of Saint Paul, and other organizations.

During the summer periods, older ministers come to the Boston City Hospital and the Massachusetts General Hospital for six weeks intensive clinical training, eight hours each day. At the Boston City Hospital the clinical work is directed by Professor A. P. Guiles and Chaplin John Billinsky. At the Massachusetts General Hospital Chaplin Rollin J. Fairbanks and Associate Chaplin James H. Burns conduct the clinical courses.<sup>3</sup> Lectures are given by staff physicians and psychiatrists, social workers, nursing instructors, chaplains, and pastoral counselors. But lectures are only incidental to the clinical work.

What is the work of a minister in clinical training? The pastor lays aside his cloth and pride to don the white coat and do the humble orderly work of an attendant. He empties bed pans, distributes nourishments, gives back-rubs, moves hospital equipment, performs errands, guides patients in occupational therapy and recreation, assists doctors and nurses, and observes at first hand what it means to be sick. He learns first aid and bedside care, notes symptoms and methods of treatment, recognizes the high standards of hospital care, sees the need of cooperation with professional workers, and takes his part in a health team.

When he is oriented to the clinical rules and practice he participates in the work of the chaplain: calling upon patients, lis-

<sup>3</sup> Pastors, theological students, or teachers interested in summer clinical training may write to the persons named at the above hospitals or address The Institute of Pastoral Care, Massachusetts General Hospital, Boston, Massachusetts; or the Council for Clinical Training, 2 East 103rd Street, New York, N. Y.; or the Commission on Religion and Health, Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.



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tening to their confessions, understanding their distresses, sharing their suffering, affirming their insights, strengthening their faith, reading scripture, offering prayer, administering sacraments, preparing for crises of operation or death, supporting and comforting the relatives in anxiety and sorrow, accepting the inevitable and finding peace where there was agony, resentment, or despair.

At the Boston Dispensary the clinical pastor assists in group therapy classes organized by Dr. Joseph H. Pratt and Winfred Rhoades for patients whose emotional disturbances produce painful organic and functional disorders. They also interview patients to provide catharsis or release of crippling repressions and emotional tensions, to help them to understand the place of guilt, hostility, fear, and isolation in their illnesses, to find ways of sharing their sorrows and desires, to take positive steps to resolve conflicts, to reeducate emotional attitudes, and to work out a wholesome pattern of healthful living and responsible service to others.

At the prison and reformatory the student pastor is introduced to lonely, bitter, and hopeless people whose crimes have a sordid history of unhappy social disturbances and punitive consequences. These prisoners respond eagerly to personal interest of a pastor who cares enough to come each week to listen to their life stories, to understand their viewpoint and accept them without rejecting or condemning, to believe in them and see their potential worth to God and society.

Social agencies introduce young ministers to other social pathologies, such as broken homes, poverty and slums, exploitation of persons for profit, unwanted children, social rejection, rivalry, and conflict beating the ego down to inferiority, repressing natural desires, denying the true satisfactions of good times, real achievements, or social approval to warp and stunt growing personalities. In social agencies students lead in group activities, study unsocial individuals, form wholesome social relations with them, practice the art of friendship, attend staff case conferences, learn from social workers how to help such persons grow. In this way they also learn the community resources for social reform, family welfare, foster care of children, rehabilitation of

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delinquents and alcoholics, vocational guidance, personal counseling, and creative character education.

If the Christian ministry is to understand and serve people in all conditions wherever they are, theological education will need to be more extrovert. The dangers of introversion are ingrowing egocentricity, remote aloofness from other people, protective withdrawal from real life to safe sterility, insulated other-worldliness, loss of contact with the world of human affairs, and declining influence in a world that moves on "without benefit of clergy." Extroversion turns us outward to interest in and association with other persons, aware of human needs, bearing burdens, shoulder-to-shoulder, service to God based on the inasmuch of doing it to the least of these brethren. Ministers must lose self-centered life to find the larger of outgoing love.

How will clinical training make better pastors?

(1) By *humility*, the low gateway to larger understanding. Clinical work exposes our pride to extrovert learning, if we are willing to take risks and make mistakes in public.

(2) By *faithful practice*, to learn by doing what life demands under stress of personal needs in social relations. Clinical work cannot be done in haste. It is expensive and rewarding to those who devote time generously and persistently to the gradual refinements of insight and skill.

(3) By *critical analysis*, to know essential facts and work efficiently for true values. Clinical education submits every theory to practice and all practice to logical criticism. Textbook abstractions and arm-chair theories yield to the more complex life demands. The clinical approach is to examine and question all causes and all effects, to follow every clue and explore every possibility, to avoid short cuts and dead-ends, and to make a business of eternal discovery.

(4) By *dynamic interpersonal association*, for every creative advance in human progress is a social achievement. The clinical method is to get into the game with a team, to refuse the illusion of self-sufficiency, to avoid the myth of splendid isolation, and to be a participant and communicant member of an interprofessional fellowship. The effective minister keeps a steady alternation of inner and outer activities; as faith without works is

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dead, so work without faith is sterile. As the early Christian church discovered the power of a beloved community, so the pastor today must give his best to a community where needs and values are shared and met in the dynamics of interpersonal growth.

(5) By *radical reconversion*, to transform life wholly from source to fulfillment. Too many reforms are patchwork and window dressing. Too many disciples put their hand to the plow only to turn back. The true vocation of the Christian pastor is to change the whole of a person so completely that he becomes a new creature. This is radical growth from the roots to the fruits of the Christian life. It requires that we lose the former life to find the new life; that we reconvert energies and insights to be born again and again. This is a divine creation, possible only as we respond to the divine visitation. When "the two face a third" in the hospital prison, social agency or counseling room, the miracle of divine creation is performed. And, then, as Doctor Albert Schweitzer, the missionary, came to discover in his clinical work in Africa, "He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and as an ineffable mystery, they shall learn in their own experience Who He is."<sup>4</sup>

<sup>4</sup> Albert Schweitzer, *The Quest of the Historical Jesus* (tr. by W. Montgomery. New York: The Macmillan Company, 1922), p. 401.

# I Summon

BY HAROLD GARNET BLACK\*

THE two most famous words that Zola ever wrote were "I accuse" (*J'accuse*). With them he titled his letter in *L'Aurore* nearly fifty years ago, denouncing those who had conspired together and condemned the innocent Dreyfus to infamous Devil's Island in French Guiana.

In somewhat similar fashion I feel impelled to write two words: "I summon . . . !"

I summon the Christian churches of America to unite and make war once more on beverage alcohol and drive it to some far-off devil's island where it properly belongs! Along with them I summon all other individuals, regardless of race, color, religious creed, or political party, who are interested in a moral and social crusade for human betterment and who are willing to fight earnestly, and even sacrificially, against those forces which derive their revenue from a traffic that results in physical and moral debauchery and in the despoilment of human personality. Such a war, however, will require superb leadership and a new strategy.

Every reputable scientist admits that alcohol is both a narcotic and a poison. He admits, too, that it is only a seeming stimulant, for exhaustive study has revealed it to be finally an actual depressant and to have no food value. Furthermore, it is a habit-forming drug which, when taken in moderate quantities, produces temporary conviviality and good cheer but does so by dulling the nerve centers and reducing conscious effort towards moral control.

These are simple facts, palpable and undisputed, which even Congress, with all its reserved and delegated powers, is impotent to change by legislative action. No Congressional enactment can alter the nature of alcohol. It is always a poison, regardless of what the law-makers say! Social workers, trained observers,

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sociological experts, and careful students of history have long regarded beverage alcohol as perhaps humanity's greatest curse.

Why should legislators and Government leaders—people chosen for the sole purpose of promoting the general welfare—blink at so obvious a fact? The answer is that the liquor interests are extremely powerful. That they have the Government by the throat is illustrated by the way in which beer and other alcoholic drinks were made easily available at our Army camps during World War II—as fine an example of the deliberate exploitation of youth as can be found anywhere. The Anheuser-Busch Brewing Company, of St. Louis, for example, declared that in one seventeen-month period they sold for the use of men in the armed services the equivalent of 182,499,456 bottles and cans of Budweiser beer and 61,870,840 glasses of draught beer.

The brewers, of course, saw their chance—and used it, as witnessed an editorial in the *Brewers' Digest* of May, 1941, under the caption "Beer in Army Camps." "Here is a chance for brewers," so ran the editorial, "to cultivate a taste for beer in millions of young men who eventually will constitute the largest beer-consuming section of our population." How brazenly outspoken, how diabolical! Surely the love of money is the root of all evil.

One cannot imagine a stranger anomaly than that which exists today. We talk glibly of the vast contribution that science has made to the welfare of the race; and yet, in spite of what the laboratory has taught us, we travel a fool's pathway with our eyes wide open. We legalize the sale of alcoholic poison, allow it to be widely advertised and distributed, and, by thus debauching men and women and—worst of all—the youth of our country, contribute to our own certain destruction. Nationally, it is impossible accurately to estimate the vast evil which the consumption of \$7,000,000,000 worth of liquor of various kinds last year did to "our America." But what an amazingly sad commentary on human intelligence!

When discussing politics, economics, education, religion, and social life, men everywhere are asserting that today's world is an intensely realistic one—one in which facts must be faced frankly, no matter how unpleasant they are. They are right. We must look facts squarely in the eye.

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One of these facts already has been mentioned—that alcohol is a poison and a narcotic. Gin and whiskey are uniformly described as intoxicating beverages. The description is an accurate one. Strangely enough, by one of those fortunate linguistic accidents, etymology comes to our aid here, for the word “intoxicating” literally means “poisonous.” Every bottle of whiskey and gin ought to be labeled *Poison* and marked with the skull and cross-bones. The degree of intoxication, or poisoning, a man exhibits depends, of course, upon the quantity of alcohol consumed and the amount of tolerance his body has built up through its use.

A second fact is that alcohol is a prime cause of human misery, for it debauches the body, breaks down the moral nature, and brings on spiritual ruin. It also reduces families to poverty and is a fruitful cause of divorce, which injudicial courts have made increasingly prevalent in recent years. Even its friends, if they are honest, have to admit these truths. “More than half the pastoral problems in a representative group of churches have been found to have a liquor angle,” said Dr. James W. Fifield, Jr., noted Congregational minister of Los Angeles, in speaking before The Institute of Alcoholic Studies held on the Los Angeles campus of the University of California. But so great is human cupidity and so masterful the love of money, that people allow themselves to become blind to such facts. The tragedy is that along with this blindness of eye goes callousness of heart. Unfortunately, these things are of such an intangible nature that they cannot be statistically presented.

The problem of beverage alcohol touches life at many points. Juvenile delinquency—which might more truthfully be called parental delinquency—often roots back to it. Judge Frankland Miles’s statement in a radio broadcast sponsored by Boston University is typical and could be duplicated a thousand times. “We have,” said he, “a great many delinquent boys and girls under seventeen years of age. In most instances these boys and girls come from homes that are either broken or not functioning. Between eighty and eighty-five per cent of our juvenile cases come from homes where liquor or drunkenness is a primary cause or contributing factor.” What a challenging statement!

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The alcohol problem involves, of course, many other closely related questions. Our national crime bill, for example, which J. Edgar Hoover, Director of the Federal Bureau of Investigation, places at \$15,000,000,000 annually, is one of these. Mr. Hoover warned the nation that the first six months of 1946 had struck a new high in crime, the number jumping thirteen per cent over that of the corresponding six months the previous year. "This," he declared, "is the highest rate of increase of crime in the United States since 1930, when national figures on the extent of crime were first published."

Divorce, social diseases, moral values, taxation and revenue, lowered physical efficiency, work losses through absenteeism due to week-end spree, domestic and economic effects, the dissemination of factual information based on the scientific study of the social and physiological results of alcoholic indulgence, such as is being carried on at Yale—all these are likewise parts of the major problem. It must be remembered, however, that no problem ever is settled finally until it is settled right.

In view of the fact that economists everywhere recognize that the enormous expenditures for liquor are uneconomic, it would seem strange that the American Press studiously has avoided publicizing this truth, until we remember that a large part of the revenue of newspapers and magazines comes from liquor advertisements. The same holds true of the radio. All of this is indicative of the influence the liquor interests have in controlling the main channels of information and in molding public opinion to their own thought-patterns.

Sam Morris, writing some months ago in *The Liberator*, pointed out, for example, that in 1944 the Blue Network sold about \$225,000 worth of wine and beer advertising; the Mutual Broadcasting Company, over \$500,000; and the Columbia Broadcasting System, \$2,047,000. To these figures should be added several more millions sold by regional networks and individual stations. He also complained—and this is highly important—that these great broadcasting stations "refuse to let the dry side of the drink question be told over those same facilities." Though the sale of wine is illegal in literally thousands of counties and towns in at least twenty-one states, yet, the many millions of citizens

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who live in those prohibition areas are blanketed by these broadcasts.

What, then, asks Mr. Morris, has become of our much vaunted "free speech" in this country? This, he rightly insists, is a one-sided free speech—only for those who happen to be in power! That, to say the least, is un-American and smacks too much of the kind of free speech that used to be in Germany, Italy, and Japan under totalitarian dictators. "This 'one-sided' policy of radio-station dictators," says an Illinois writer, "who deny ministers and temperance leaders the privilege of presenting abstinence and prohibition views to the same public that is daily being soaked by the false, misleading, and glamorized drink propaganda, can produce but one thing—a deluded, misled, sodden, drunken, and debauched America."

In the light of what has been said, what shall be done about it? Is our true course to lie down on beds of ease and continue to be inactive? Should we follow a *laissez-faire*, do-nothing policy? Or should we enlist for war against the arch enemy, against this acknowledged evil that enslaves body and mind and will? Lincoln, at a single blow, struck the shackles from the black slave. As patriotic Americans, eager for the public welfare, shall not we also rise up and demand that this other kind of human slavery likewise shall cease?

The excision of this cancerous growth upon the social body will doubtless be slow, exceedingly difficult, and require most skillful surgery. Anti-alcoholic legislation always has been hard to place upon the statute books. Many states, however, are giving marked signs of encouragement, for people are gradually having brought home to them the dire results of this iniquitous evil. Official figures given out by the State Department of Motor Vehicles, in California, for example, show that there recently has been a marked increase in the number of accidents involving drivers under the influence of liquor. Such facts need to be given much wider publicity, for the public is entitled to know what is going on. It is this kind of thing that is once more arousing the public conscience. When people become sufficiently incensed over the tragic consequences, they will rise up and insist that something drastic be done about it.

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It must be remembered, however, that the brewers and distillers are immensely wealthy, politically powerful, and invariably have had little or no concern about the moral, social, and economic effects of their business and the human wreckage that results from it. They are interested almost solely in the rapid multiplication of dollars. The clinking of gold makes them deaf to human misery. Fletcher Dobyns's *The Amazing Story of Repeal* is a 457-page illustration of that truth. The author, a nationally famous attorney, makes an astounding revelation. He shows how the United States Government, in its investigation into the cause of the repeal of the Eighteenth Amendment, discovered that upwards of fifty American millionaires, headed by the Du Ponts, Raskob, Harkness, Sabin, and others, "put over" repeal in order to avoid the payment of large income and corporation taxes! "The campaign," wrote Dobyns, "covered the entire country, it continued for many years, and it employed every method of deception, coercion and emotional distortion that professional propagandists could devise and unlimited money could pay for." The book tells a really amazing story based on official reports.

It is high time for the forces of righteousness to awaken to the increasing social peril that confronts us as the result of the strangle-hold the liquor interests have upon both the Government and multiplied millions of individual citizens; for, as Dr. Anne Roe, psychologist in the Yale School of Alcoholic Studies, well remarks, "The extent and seriousness of the alcohol problem in modern life is not a matter for dispute, whatever one's views as to the adequate solution."

All Americans, young and old, ought to be informed by the public press and in the schools as to the real evils of the liquor traffic, so that there can be developed a social consciousness concerning the problems arising out of the use of beverage alcohol. The greatest danger of all, however, lies with our youth, for so many of them are led to believe that it is "smart" to drink, and consequently resort to night clubs and go to cocktail parties in search of a good time. This glamor must be removed from drinking. One business man, after a Kiwanis luncheon, expressed his own calm judgment of the seriousness of the present-day situation when he said, "Thousands of our lads in uniform, and lassies too,

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have cultivated an appetite for drink. I believe that we are facing a complete moral breakdown of society as these millions return from the service."

To remain indifferent to the alcohol problem in these post-war days of reconstruction, or to hold aloof because of minor denominational differences over points of religious doctrine, is to play the fool and to head America down the path to national ruin. The Atomic Age demands that we be a sober nation, watchful, alert, and kept at the peak of mental and physical efficiency.

I summon once more to the battle, therefore, the Protestant churches—Methodist, Baptist, Presbyterian, Lutheran, Congregational, and all the rest—because they contain a cross-section of America and have a total of approximately 35,000,000 members who ought to make themselves heard. What a mighty force they can be where moral issues are concerned—if they move forward together with a united front! Methodists, alone, number 8,000,000. As a denomination they have already vigorously opposed the liquor traffic, ever since the days of John Wesley. Fully aware of the social wreckage caused by the repeal of the Eighteenth Amendment, they have accepted no discharge in the war for a saloonless nation. I call particularly on them—ministers, lay leaders, laymen, and lay women—to associate themselves with other militant religious denominations and to sound the call to arms.

I summon all other good men and women everywhere who have a like purpose and a like passion for social betterment. I summon all such people to join forces quickly and make war against the common enemy—in the interest of a better America!

By the right! *Quick!!* MARCH!!!

# Annual Report of the General Secretary to the Council of Church Boards of Education for the Year 1946

By GOULD WICKEY

## 1. PLACE OF MEETING

FOR the first time in its thirty-six-year history the Council of Church Boards of Education meets in Boston. In this metropolitan cradle of culture, the foundations were laid for Christian higher education in America through the establishment of Harvard College for the training of men for the ministry. Likewise, in the founding of Boston University and Wellesley College and other schools in this area, the Christian motive was predominant. It would be better for the welfare of this nation and the peace of the world, if the students of all colleges and universities were trained more in the principles of theology than in the principles of technology.

## 2. PURPOSE OF THE COUNCIL

For thirty-six years this Council has declared as its aim and purpose:

1. To awaken the entire public to the conviction that religion is essential to a complete education, and that education is necessary to the achievement of the Christian program.

2. To promote the cause of Christian education in institutions of learning, including the religious devolpment of students in tax-supported institutions.

3. To strengthen the Christian college, to promote religious instruction therein, and to emphasize the permanent necessity of higher education under distinctly Christian auspices.

## 3. PROGRAM OF THE COUNCIL

To this Council belong the boards or committees of higher education of twenty-five denominations. Functioning as a clearing house in the field of higher education for these denominations, the Council's work may be summarized as promoting the cause

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of Christian higher education through addresses and writings; publishing the journal of CHRISTIAN EDUCATION, and the two news bulletins, *Campus and Church* for church workers with students, and *College and Church* for college administrators; supplying church people and educators with information and statistics; and conferring with leaders on problems in the whole field of Christian higher education.

During 1946 your secretary was attentive to editorial responsibilities. Volume XXIX of Christian Education covered 465 pages.

Meetings consumed considerable time in preparation, travel and attendance. Invitations to participate in several Religious Emphasis Weeks at colleges and universities had to be declined, although I was able to participate at Winthrop College (S. C.). Besides sessions of the Executive Committee, subcommittees, executive secretaries, and University Commission, some of the meetings attended and at which addresses were delivered were: Virginia Synod of the Presbyterian Church, U. S., Sesqui-Centennial celebration of the Mother Church of the African Methodist Episcopal Zion Church, New York City, American Council on Education (in Chicago, 2 days), National Stewardship Institute (New York City, one day), American Association of Theological Schools (Chicago, 3 days), and special committee of the American Section of the World Council of Churches regarding theological training in the United States of desirable candidates from European countries. (Naturally this list does not include meetings attended and activities as Executive Secretary of the National Commission on Christian Higher Education and of the United Lutheran Board of Education.)

No doubt among the most important services rendered during 1946 were the time and attention given during January and March, at the request of a consecrated layman, to the preparation of suggestions for the formation of a Foundation whose income may be devoted largely to the program of this Council, especially in its attention to Bible courses in colleges.

### 4. PROSPECTS FOR THE FUTURE

During 1929, twenty church boards of education, members of this Council, contributed a total of \$18,934.96. The Treasurer's

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report for 1946 shows that twenty-five boards gave only \$5,629.92. These figures indicate either lack of interest or lack of funds. Of the boards, members in both 1929 and 1946, only the United Lutheran Board of Education increased its grant, even though it leased the time of its Secretary to the service of the Council on a part-time basis.

At this meeting the Council will take final action on a proposed enlarged program. The wishes of the boards will need to be manifested in some tangible way. Thus far only five boards replied to the inquiry concerning the feasibility of larger support. These replies indicate an increase of \$2,475.

Several inquiries have been sent to the member boards concerning the plan for bringing the several interdenominational agencies into closer relations in a new inclusive structure to be known as the National Council of the Churches of Christ in the United States of America. Of the twenty-five member boards, fourteen have expressed favorable action or attitudes, four were opposed, and seven did not express themselves or had taken no action. In order that other interdenominational councils may know the status of this Council, it would seem that some action should be taken at this meeting.

In light of changes and developments, it would seem desirable for the Council to express itself on the future location of its offices.

During 1946, the Church of the United Brethren in Christ and the Evangelical Church merged under the name of Evangelical United Brethren Church. This reduced our board membership on January 1, 1947, to 24. Other churches are in conference on merger so that the Council can look forward to a further reduced board membership although representing a similar parish membership.

### 5. PERILS IN EDUCATION

Dr. M. Willard Lampe has called our attention to three perils in America: superficiality, specialization, and paganization. While Dr. Lampe was thinking primarily of public schools, colleges and universities, the warning might easily be applied to church boards of education. There is the possibility that we give

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too much time to superficial items. Too frequently we spend much time on the mechanics and practically no time on the dynamics of our task. Some persons seem to be more interested in relations than in that which is being related. That which is related ought to be more than a sum of relations.

As this Council inaugurates an enlarged program, or at least functions under new direction, we should make every effort to deal with essentials. "It will be a great day for the Christian Church," writes Dr. Lampe, "when it really understands and appreciates the essential, fundamental, radical character of Christian education,—radical in its literal sense of going to the roots of things."

### 6. PARTNER IN SERVICE

On September 1, 1934, at the request of the Executive Committee of this Council, I assumed responsibility as your acting General Secretary. In January, 1935, the Council asked me to be the General Secretary. Because of undying interest in the cause of Christian higher education, and because of the particular service this Council could render, I accepted the challenge. In spite of obstacles, it has been a joy to be a partner with you. The past twelve years have been a period of change and transition in the affairs of nations and of churches. Constructive building was practically impossible. I pray that the future will allow for effective construction and that the paths of the Council may be peaceful, prosperous and progressive.



## Responsible Education in an Atomic Age\*

By GOULD WICKEY

ALL these years I have worked and lived with college men. They are intelligent, competent machines and attractive physically for a while. They get nerves at about fifty or go out by disease of the heart, kidneys, etc. They are not a very happy lot. They feel ineffective where they are needed most as good citizens because they have not been trained in ways that give spiritual purpose to their lives. They are not working for causes greater than themselves. They have no deep convictions that make them as a class willing to put up a fight and make sacrifices, real sacrifices in regard to matters of Church and State. They do not know enough in these regards to have convictions. They were never trained."

This quotation is from a letter written by a layman to the dean of his Alma Mater, urging that the University take a more definite interest in the moral and spiritual welfare of the students.

So parents everywhere are beseeching educators in colleges and universities to make students sensitive to the issues of the day. When Kuno Franck was asked why he did not oppose Hitler, he replied, "I was so deeply rooted in my little rut that I was not aware of the issues of the day." And he fled Germany to save his life. Today, youth seek guidance in the solution of vital problems, but they are tired of listening to social engineers and political program-makers who have failed to produce effective remedies for such days as these.

Social reconstruction will be effected chiefly by the transformation of the lives of individuals who will be Christian in all relations and conditions. As atomic power destroyed oriental cities, so Christian power can destroy hatred and build good-will in the hearts of peoples everywhere.

\* This is the Report of the Executive Secretary of the National Commission on Christian Higher Education for the year 1946. It was read at the Annual Meeting, in Boston, on January 15, 1947.

## RESPONSIBLE EDUCATION IN AN ATOMIC AGE

For the training of such leadership, the church-related colleges were founded. The colleges participating in the work of this Commission are banded together "to give emphasis to the fundamental place of religion in education, especially at the college level, (a) in the formulation of a Christian philosophy of life; (b) in the development of Christian character in the individual; and (c) in the establishment of a Christian social order." While setting forth the principles underlying the church-related college, the Commission declares the claims of the church-related colleges upon the Church, its youth and the public.

We are gathered together in this Thirteenth Annual Meeting to review, briefly, the activities during 1946, and to preview the opportunities and responsibilities of Christian higher education in the years ahead.

### I. SOME ACTIVITIES

Starting in 1935 with an enrolment of 56 colleges as the National Conference of Church-Related Colleges, this Commission now has 438 participating in its program. Of these colleges, 332 are Protestant and 106 Catholic.

During 1946, thirteen colleges were added, although three of these had been members previously. Among the colleges added to the roll of participating colleges were: Central College, Arkansas; Immaculata Heart College, California; Occidental College, California; Berry College, Georgia; Clark College, Georgia; Blackburn College, Illinois; Union College, New York; College Misericordia, Pennsylvania; Cumberland University, Tennessee; and Viterbo College, Wisconsin.

Each participating college received during the year free copies of the journal, *Christian Education*; the news bulletin, *College and Church*; and reprints in bulk lots from *Christian Education*, of the following articles:

*The Minister and Christian Higher Education.* By Fred P. Corson

*The Importance of Religion in Higher Education.* By Ernest Fremont Tittle

*Our Publics Be Served.* By W. Emerson Reek

*Re-Thinking the Christian College.* By W. Burnet Easton, Jr.

The enrolments at our church colleges have been greatly in-

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creased, averaging about 60 per cent increase. One denomination reports that its fourteen colleges have increased enrolments amounting to 288 per cent over the low of 1943 and 91 per cent over the high of 1939.

This increased enrolment does not guarantee large financial surpluses. Since the tuition fees account for only about 40 per cent of the total costs, and since expenses have been increased greatly because of living conditions, increased faculties, and higher salaries, it is desirable to keep before our responsible church leaders and the general public the continued needs of the colleges.

Besides editing the journal and news bulletins, your Secretary attended and delivered addresses at college conferences held at Blue Ridge, North Carolina; Omaha, Nebraska; and San Antonio, Texas. Also, he delivered addresses at the Workshop on Higher Education held under the auspices of The Methodist Board of Education, at Nashville, and at denominational conferences.

### II. SOME PERSISTENT PROBLEMS

#### *Construction, not Destruction*

The atom has come to mean for most people an instrument of destruction; but outstanding scientists now are stressing the constructive possibilities of the atom. Dr. C. M. A. Stine, of the E. I. duPont de Nemours & Company, Inc., Wilmington, Delaware, recently, in an address on, "The Efficient Utilization of Materials," said "Men are slow to comprehend the scientific paradox that the greatest of all destroyers may also prove to be the greatest of all builders." So Christian education takes the natural man with all his destructive powers and transforms him with a dynamic purpose to help his fellow-men. Instead of thinking of rocket bombs, jet planes, and atom bombs, our students must be guided in thinking of good-will and understanding.

Justice Robert Jackson said sometime ago, "It is one of the paradoxes of our time that modern society needs to fear . . . only the educated man. The primitive peoples of the earth constitute no menace. The most serious crimes against civilization can be committed only by educated and technically competent peoples." This is a terrible judgment upon our culture and  
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civilization. Here is an everlasting challenge to Christian higher education to prepare thousands of leaders in all walks of life who will talk and work for peace among and prosperity for all peoples.

### *Basic Objectives*

The schools and colleges have been at fault in not stating and endeavoring to achieve definite objectives, including religious values. They did not wish to be accused by some universities, some accrediting association and experimental educators of having a disciplinary program. They wanted to be considered progressive. Alas! That progressiveness meant retrogression and a world catastrophe.

If the leaders of America are to guide the affairs of Church and State aright, then our students must be grounded in certain basic attitudes and convictions, such as dedication to a personal God and His Kingdom, appreciation of human values in all relations, reconciliation with all people, and liberation for all classes, races, and nations. Church-related colleges must not hesitate to challenge their students to acknowledge and to accept as their own these religious principles. Lives so dedicated will produce atomic living which will shatter materialism in philosophy, behaviorism in psychology, relativism in ethics, humanism in religion, and paganism in conduct.

In a recent conference, a college president declared he had interviewed some 190 prospective teachers, of whom about 91 made acknowledgment of religion, but only about 42 were definitely committed to the Christian religion.

Here's a solemn call to this Commission to help the presidents obtain consecrated Christian teachers. To establish a Teachers' Bureau has its problems; but to assist in solving this problem would be rendering a most needed service. At least, the office of the Commission should develop a file of desirable teachers who could be placed on the faculties of our colleges.

### *Students in Conferences*

Through the leadership of this Commission, the administrators and faculty members of Catholic and Protestant colleges and uni-

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versities are given frequent opportunities to confer and to understand one another. Why do we wait until youth become adults? Why should not this Commission initiate conferences in which students from Catholic and Protestant schools will have opportunities to understand one another and to develop good-will? Intolerance at home easily breeds hatred abroad.

### CONCLUSION : SHARING IN SERVICE

Twelve years ago—to be exact, on January 16, 1935—at the first Annual Meeting of the Commission, you honored me in my election as your Executive Secretary. It was a new venture, with open opposition and considerable uncertainty. With faith in the cause of Christian higher education, and with conviction of the need for a united front on the part of Christian educators, I accepted your challenge.

Having no money to open an office, but through the kindness of the United Lutheran Board of Education and the Council of Church Boards of Education, the work was started. To these groups this Commission is greatly indebted.

Our labor had to be on margins of time. The program of work was limited by facilities and finance.

Our faith is rewarded in the fruits of the Commission's activities. We rejoice in the probabilities of an enlarged program. We stand by, ready to assist and to cooperate in its development.

To have shared with you in laying the foundation for such a program is a joy never to be erased from my memory.

As children of time, we have worked together in the hands of a timeless God. In His Light, we shall see light forever.

## Editorial Notes

*National Protestant Council on Higher Education.* This is the new name of the Council of Church Boards of Education, as approved at the annual meeting held in Boston on January 17, 1947. The temporary headquarters are at 808 Witherspoon Building, Philadelphia 7, Penna., with Dr. E. Fay Campbell as Acting Executive Secretary. Dr. Campbell served for two years as President of the Council. All communications pertaining to this Council should be sent to this new address. A special committee is searching for one to become full-time Executive Secretary.

*Dr. Donald Faulkner*, Director, Department of Schools, Colleges, and Seminaries, of the Board of Education of the Northern Baptist Convention, 212 Fifth Avenue, New York 10, N. Y., was elected President of the NPCHE. Dr. Faulkner brings to the Council the enthusiasm of youth and the training of an engineer.

*Christian Education*, will have a new editor after this issue. Until an executive secretary is obtained for the Council, Dr. Bernard J. Mulder will serve as editor. Dr. Mulder is an experienced and successful editor and is now the General Secretary of the Board of Education of the Reformed Church in America with offices at 156 Fifth Avenue, New York 10, N. Y. All materials for publication should be sent to him at his address, while all business correspondence should be cleared through the headquarters of the Council in Philadelphia, as noted above. Dr. Mulder was elected Vice-President of the new Council.

*Dr. Henry Noble Sherwood*, formerly chancellor of Transylvania College, Lexington, Ky., is now the executive secretary of the Board of Higher Education of the Disciples of Christ, with headquarters in Indianapolis, Ind. A former Indiana superintendent of public instruction, Dr. Sherwood succeeds Dr. John L. Davis, who has become a professor at Hiram College, Hiram, O.

*National Council of the Churches of Christ in America* is in process of formation with several interdenominational agencies

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signifying their willingness to participate. The National Protestant Council on Higher Education at its Boston meeting voted to participate.

*World Alliance of Presbyterian and Reformed Churches* will hold a meeting in Geneva, August 11 to 18, 1948. Dr. William B. Pugh, of Philadelphia, is Secretary of the Western Section of the World Alliance.

*Lutheran World Federation* will hold a meeting in June, 1947, at Lund, Sweden. Dr. Ralph Long of New York City is Secretary of the American Section. Before World War II, it was reported that the Lutheran churches of the world had a membership of some 80,000,000.

*Princeton Institute of Ecumenics.* It is reported that Princeton will inaugurate in 1947 an Institute of Ecumenics, "designed to deal with the major frontier problems which confront the Christian Church in its missionary program and world-wide relations." It will meet for one week immediately after the Institute of Theology, the dates being July 21-25, 1947.

*The Lutheran Student Ashram for 1947* will be held at Camp Asilomar, Monterey, Cal. The theme will be "Jesus Christ is Lord," with President Franklin Clark Fry of the United Lutheran Church in America as the chief speaker. Among other speakers will be T. Z. Koo of the World's Student Christian Federation. Twelve Bible teachers already have accepted invitations.

*Dr. Joseph R. Sizoo*, former pastor of the St. Nicholas Collegiate Church in New York City, has been appointed President of New Brunswick Seminary, taking his office March 1st. Dr. John W. Beardslee, Jr., has been carrying the responsibilities of the presidency as well as being professor of New Testament Greek for a number of years. He will continue as professor.

Interpretation is a new Journal of Bible and Theology, whose first number appeared January 1947. It is the successor to "The



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Union Seminary Review." The lead article, entitled "The Relevance of Biblical Interpretation" by H. H. Rowley, says in its opening sentences, "The appearance of a journal specifically devoted to biblical interpretation is a symptom of our time. For one of the most pressing questions facing us is precisely that of the interpretation of the Bible."

*Miss Rae Bailey* has served as office manager and secretary of the Council of Church Boards of Education for twelve years in a most effective and efficient manner. During the past few years she has been given special responsibility as "editorial assistant" of *Christian Education*, giving attention to many details which helped to make this magazine, in the words of others, "one of the best edited religious journals in America." The editor is pleased to make this personal tribute so richly deserved.

*Dr. John Maxwell Adams*, Secretary for Student Work with Board of Christian Education of the Presbyterian Church, U.S.A., Philadelphia, Pa., was elected Chairman of the National Commission on University Work of the National Protestant Council on Higher Education. Dr. Newton Fetter, of the Board of Education of the Northern Baptist Convention, held this office during the past few years.

*American Institute of France, Inc.* is a liaison body to facilitate the exchange of qualified students and scholars between the United States and France. This newly organized group has its American office at 25 East Sixty-Fourth Street, New York 21, N. Y. A descriptive folder says it is designed: "1. To provide opportunities to qualified American students and younger scholars to study in the best French institutions of learning. 2. To provide similar opportunities to qualified French students and younger scholars to study in American universities and technical institutions. 3. To provide specialized assistance to individual students and scholars in both the United States and France, and systematically to evaluate work done abroad so that students may be properly accredited upon returning to their respective countries.

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*Distinction in Quaker Education* is the title of an outline for discussion among Friends, prepared by Dorothy Lloyd Gilbert, with the advice and counsel of other members of the Faculty and of Clyde A. Milner, President of Guilford College and Chairman of the Board of Education of the Five Years Meeting of Friends in America and of the Association of Friends' Colleges.

*Trustees Have Financial Responsibility.* In a study made of gifts by trustees to 62 Methodist-related institutions, Dr. John O. Gross, Secretary of the Department of Educational Institutions of the Board of Education of the Methodist Church, reported that during the five-year period ending in 1945, 44% of the trustees had made gifts which may be classed as follows: 6 trustees gave \$1,000,000 or more; 10 trustees gave \$100,000 to \$999,999; 80 trustees gave \$10,000 to \$99,999; 263 trustees gave \$1,000 to \$9,999; and 481 trustees gave \$100 to \$999. "Methodist college trustees," writes Dr. Gross, "are recognizing that being a trustee of an educational institution is not a matter to be treated lightly or only as an honor bestowed. It carries with it a heavy responsibility."

*Another Thank You.* The December 1946 issue of *Christian Education* gave notice of the change to be made in the secretaryship of the Council and in the editorship of this magazine. It has been a pleasure to edit this first issue of a new volume. We bespeak for our successor as editor the utmost support in every way and at all times.

